

THE ²
Second PART
OF THE
Week's Preparation
FOR THE
Sacrament.

Consisting of *Lord's Supper*

Soliloquies, Prayers, Hymns,
Ejaculations, Thanksgiving, and
Examination for *Sunday Evening*,
after the Celebration of the HOLY
COMMUNION.

As also for Morning and Evening on
every Day of the Week following.

Together with
Directions to lead an *Holy Life*.

The Fifteenth Edition.

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THE
PREFACE
TO THE
READER.

THERE is no Means more effectual for advancing Holiness, than the worthy Receiving of the Lord's-Supper; it plainly exhibiting before our Eyes the immense Love of our Lord to lost and undone Sinners, in that he shed his Blood for fallen Mankind, which is the great Foundation of all our Religion: Thereby also the worthy Communicant is mightily confirm'd and strengthen'd in the Inner Man, tastes the Sweetness of the Love of God, and has his Soul solaced in the Embraces of Divine Love, his Spiritual Hunger satiated, his Nakedness cloathed, his Poverty enriched. I say, the *Worthy* Communicant; for unless a Christian seriously set about the Work of Self-Examination, to make a Scrutiny into his by-past Life, that he may be duly

The P R E F A C E.

affected with the Sense of his great and heinous Iniquities, and come weary and heavy-laden, and cloathed with the Wedding-Garment of Humility to the Marriage-Feast of the King's Son, all the Fruits of his Labour will be to have this Answer in the great Day of the Lord, Depart from me, I know ye not, ye Workers of Iniquity. This therefore should be the Business of all serious Christians, that they may not miscarry in a Work of so great Concern as this is.

Many learned and pious Pens have exercised themselves on this Subject, to give Directions to People how to demean themselves before they approach to the Table of the Lord; how to search into their Souls to find out their Iniquities, make Confession thereof unto God, be heartily sorry for them, and beg his Pardon, that they may be no more in Record before him; and how to prepare and fit themselves for Receiving the Lord into their Hearts. Among which none hath afforded greater Assistance, or hath been received with more general Acceptation than the First Part; it fully informing the desirous Christian as to his Preparation thereto.

But notwithstanding all the Helps to this great Work, we see the Generality of Men and Women, after all the Pains and Labour in Examining of themselves before it, and their Vows and Promises at the Receiving of it,

The PREFACE.

it, in a short Time apostatize to their old dead Frame. Where a serious Preparation is previous, this in a great measure is to be imputed to the Unstedfastness, and Perfidiousness in the Holy Covenant.

It is therefore necessary, if thou wouldest endeavour that thy Labour may not be in vain in the Lord, that those Vows and Promises may pierce deep into the Soul, and make a lasting Impression, which may not be defaced by every Temptation, but may remain there, maugre all the Endeavours of the Enemy of Man's Salvation, and the Sollicitations of the Flesh to destroy it.

Without this, your Preparation, and Resigning your selves to God, will be of no more avail, than it would be for one who designing to apply himself to the Study of some Science, sets about it, and when he is beginning to make some small Progress in it, quite lays it aside, and in a small Time is as great a Stranger to it as ever.

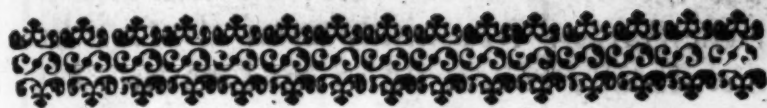
And therefore it is no less necessary to endeavour to settle your Souls in those Holy Resolutions, and to use no less Diligence the Week after you have Received, in order thereto, than you did in the Week before in Preparing for it: For otherwise you incur that Curse which is pronounced on him that putteth his Hand to the Plough, and looketh back again.

The PREFACE.

That therefore thou may'st be assisted in this so necessary a Work, this Second Part offers it self to thy Perusal, and instructing the sincere Christian how to be faithful in the Performance of his Solemn Vows and Promises which he hath enter'd into. It consists of Prayers and Ejaculations for all the Days of the Week, Divine Soliloquies after the manner of Psalms and Hymns; which may be of great Use to thy Soul, in elevating it into Divine Speculations, that thou mayest mount up as it were on Eagle's Wings; together with some few Questions to put to thy Soul every Night before thou goest to Bed; and some Directions how to live a godly Life.

If thou seriously peruse it, thou wilt find it will prove of great Advantage to the imprinting the Divine Image on thy Soul, the settling and confirming thy Soul in the Ways of Godliness, the weaning thy Heart from the Vanities of this Life, and inflaming it with Desires after that Life where there will be an uninterrupted Enjoyment of God forever.

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A
SECOND PART
TO THE
Week's Preparation :
O R,

A WEEK'S Devotion after Receiving
of the *Holy Sacrament.*

The INTRODUCTION.

EXcellent is that of St. Paul, 1 Cor. x. 12. *Let him that standeth take heed lest he fall;* and which at all times should be engraven on the Hearts of all sincere Christians, but more especially when he is celebrating the holy Sacrament. For it may reasonably be supposed, that, *then especially*, a Christian may be said to stand, or be in a Holy Frame, when he is made Partaker of this Great Christian Feast, when he beholds his crucified Sa-

viour bleeding, as it were, on the Cross; for the Sins of Mankind, even those who were actually concern'd in his Death. He must needs in this Case be as'twere ravish'd with a Sense of the infinite Love of his Creator, who has provided such a Feast of Fat Things for him; ashamed and confounded at his own Ingratitude, in grieving the Holy One of *Israel*, by his Sins and Iniquities formerly committed against him; looking up unto him whom he had pierced thereby, and mourning; hating and abhorring that which occasion'd the Enmity and Distance betwixt God and him; wond'ring at his Folly, in that he formerly took so much Pleasure in those Things whereof he is now ashamed; resolving for the future never to have more to do with Sin and Iniquity, but to hate it, abhor it, resist it, and set all the Powers of his Soul on work in Opposition to it. How low Thoughts seems he now to have of Sin and Iniquity; and what strong Purposes and Resolutions against it? So that if any possess'd with a Prophetick Spirit, should lay before him some of those heinous Sins, which afterward he will fall into, his Answer will be the same with that of the *Assyrian's* to the Prophet *Elias*, *Am I a Dog, that I should do such a thing?* Shall I, who have experienc'd so much of the Love of God, thus
cast

cast his Love behind my Back, and *trample under foot the Blood of the everlasting Covenant?*

But notwithstanding all these good Purposes and Resolutions, how quickly do the greatest Part of Communicants return to their old Temper? And how like are all their good Intentions to the Morning-Dew? No sooner is the Sacrament over, but they betake themselves afresh to their old Course of Life; their Love to God becomes as lukewarm as ever, their Hearts as destitute of the Fear of God, their Thoughts as worldly, carnal, and sinful as ever, their Words as unfavoury, their Conversation as lewd as ever before.

I need not be at much Trouble for the Proof of this; for I doubt not but the greatest Part of them, in whose Hands this may come, will, to their sad Experience, assent to the Truth thereof. And therefore I shall briefly hint at some of the special Causes thereof, to the End that when you again go about this Solemn Duty, you may beware of them, and may for the future make more Conscience in going about it, not only in preparing yourselves for entertaining the Bridegroom of your Souls, but also in labouring to retain him when entertain'd.

The first Cause of this sad Apostacy, is that Evil one, who as he is an obstinate Hater of God, so he is of his Image. He is the great Adversary of Man's Salvation. He cannot endure to see lost Man seeking after the Means of his Recovery, and Salvation by Jesus Christ. Now this Blessed Sacrament is one of the most excellent Means for attaining thereof; and therefore Satan uses all his Craft and Subtilty, either to keep Men off from participating in this Blessed Sacrament, or to keep them at least from reaping any Advantage thereby, by hindering them from a due Examination of themselves before it, or from that due Resignation of themselves or their Lusts in it, or by tempting them to a Neglect of the Means that are necessary for the keeping of their Hearts in a due Frame towards God. And hence it is that our Blessed Saviour, after that he dispensed this Sacrament to his Disciples, gave them this Exhortation; *Watch and pray, that ye enter not into Temptation; the Spirit indeed is willing, but the Flesh is weak.*

A Second Cause is, the hankering that is in most to some beloved Lust. Many would willingly come to Christ, and partake of his Benefits, but they cannot endure to do such Violence to the Flesh as the Gospel requires: They would part
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with a great many grosser Enormities, but they have always a regard to some particular beloved Lust, and are ready to say with *Naaman, The Lord pardon me in this.* But such would do well to remember the Words of our Lord, *Ye cannot serve God and Mammon.* God will either have the Heart wholly and entirely resigned, or he will have none of it. Where this Temper prevails, all is marred; and the Soul that is thus, can neither be faithful in seriously examining it self, nor will it afterwards be stedfast in his Vows and Resolutions, but upon the least Temptation will step aside. And hence it comes to pass, that, according to the Words of St. Paul, *Many are weak and sickly, and many sleep.*

A Third Cause may be, our leaning too much to our own Strength, in our Vows and Promises we make to God therein; and therefore God in his Justice may suffer us to be led aside by some Temptation or other, to the end that we may be made sensible of our Weakness, and Insufficiency to perform the least good Action, and so may depend more upon God, and make more frequent and earnest Addresses to the Throne of his Grace, that he may enable us, according to the Power of his Might, both to will and to do. Several other Causes might be nam'd, but if a Christian make

make it the Business of his Soul to prevent these, he may in the End have Cause to rejoice, and at last find that his Labour is not in vain in the Lord.

First, therefore, make it your great Work to trace out the manifold Stratagems of the Devil, that he makes use of to divert you from setting about Godliness in earnest, and to raise in you Prejudices against Holiness. They are a few, and may easily be found out by a watchful Christian, by their Opposition to the Dictates of true Religion. When you find such Motions in you, quell them; and betake your selves to earnest Supplication, that God may furnish you with all Spiritual Armour, that ye may be able to resist all the fiery Darts of the Devil.

Secondly, Be sure that in resigning your selves to God; ye have respect to no particular Idol in your Hearts, but make a full and entire Resignation of your selves to him: That henceforth you may no longer follow the Dictates of the Flesh, no longer have any respect to any Sin, but an universal Hatred, and Detestation of all Sin, and Renunciation of it, tho' never so dear to you.

Thirdly, Let all your Vows and Promises be made in his Strength, and withal humbly pray to him, that he may give you
Grace

Grace to continue faithful in your Vows. Use all Diligence to work out your Salvation, continuing instant in the Duties of Religion; and as you find your Souls to grow dull in one Duty, apply your selves to another, that so by changing your Duties, your Souls may be kept lively and vigorous, and may not weary, which they would be ready to do, if ye kept constantly at one.

But in regard that insisting much in Directions, is not so prevalent with People, as setting down several Forms of Religious Duties, this Manual shall mainly consist of these; not forgetting in the mean while some necessary Directions for the keeping up a Course of Godliness in your Souls.

I shall begin at the receiving of the Bread (the Preparation thereto being sufficiently set down in the Week's Preparation to the Sacrament, to which I refer the Reader as to that Part.)

First therefore, after your receiving of the Bread, use some short Ejaculation thus.

O blessed Jesus, who hast given thy precious Body for the Fruit of my Soul, I humbly dedicate to thee my Body and Soul, with all the Members, Faculties and Actions thereof. Do thou make them fit for thy Service. Give me an Understanding

standing to know thee, Wisdom of Serpents, Innocency of Doves, Sincerity of Heart, Zeal, and perfect Repentance. Give me Eyes to see thee, an Ear to hear thee, a Hand to touch thee, a Mouth to confess thee, an Arm to embrace thee, Feet to follow thee, and a Heart to entertain thee; that as I have hitherto given my Members to Sin and Uncleaness, so I may henceforth walk in Righteousness and Holiness before thee all the Days of my Life. *Amen.*

When the holy Cup is offered, join heartily with the Minister when he is blessing it; saying *Amen* thereto.

After the receiving of it, say thus: Blessed be the Name of our gracious God: Blessing, Glory, Praise, and Honour, Love and Obedience, Dominion and Thanksgiving be to him that sitteth on the Throne, and to the Lamb for ever and ever.

Sunday

Sunday Evening.

A Prayer after the Receiving the Holy Sacrament.

O Jesus, the Son of God, my Lord and Saviour, with all humble and hearty Thanks I praise thee for suffering Death upon the Cross for my Sins, and admitting me, a miserable Sinner, to the Participation of this Blessed Sacrament, the Memorial of my Redemption. Let me, O Lord, find and feel in my Heart the invincible Power of thy heavenly Grace, effectually transforming my Soul into thy Image, uniting it to thee, that thou mayest make thy Abode with me.

Apply all thy Merits to my Soul. Let me never doubt the Forgiveness of my Sins, but ever open the Door of this Sanctuary to me, that I may run thither in my greatest Need, and apprehend thy gracious Pardon ratify'd by this Seal of thy Covenant.

Quicken me, O Lord, in this Life, revive and renew me, that I may disclaim my old Conversation, and become a new Man. Keep me that I slip not out of this Build-

Building, nor become as a Branch cut off, and good for nothing; but as thou hast severed me from the Wicked, in calling me to the Knowledge of thee, so keep me from all their Corruptions. Give me a perfect Love towards thee, that I may not delight in any thing but thee, nor seek any other Honour but thine.

O Lord Jesus, I beseech thee, let thy holy Spirit strengthen me against my Frailty, thy Power and Strength defend me against worldly Troubles and Adversities, thy Merits purchase my needful Pardon, and thy Blood be the Medicine for all my Sores, even for thy Names sake.
Amen.

As the Lord has been gracious to thee at this time, so do thou likewise shew thy Gratitude therefore; and as he hath plentifully bestowed upon thee his choicest Mercies, let not thy Hand be slack in distributing to supply the Necessities of the Poor and Indigent, according to the utmost of thy Ability; knowing that he that sows sparingly, shall reap sparingly, and he that sows plentifully, shall reap plentifully.

Let it not be enough to thee, that thou hast tasted of the Goodness of God thy self, but let it be thy great Desire that
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the same Goodness may be communicated to all others, that the Kingdom of our Lord may come in the World, and that all Nations may acknowledge him for their Lord and Saviour; which thou may'st do in the following Words.

O Most merciful and gracious God, Father of our Lord Jesus Christ, the Lord of Glory; thou hast shewed infinite Love to the Souls of Men, and hast given thy only Son to die for our Salvation, to redeem us from Sin, to destroy the Works of the Devil, and to present to thee a Church spotless and undefiled; relying upon thy Goodness, trusting in thy Promises, and having received my dearest Lord into my Soul, I humbly present unto thy Majesty, the glorious Sacrifice which our dearest Lord made of himself upon the Cross, and by a never-ceasing Intercession, now exhibits to thee in Heaven, in the Office of an Eternal Priesthood, in behalf of all that have communicated this Day in the Divine Mysteries in all the Congregations of the Christian World, and in behalf of all them that desire to communicate, and are hindered by Sickness or Necessity, by Fear or Scruple, by Censures Ecclesiastical, or the Sentence of their own Consciences.

Give

Give unto me, O God, and unto them a share in all the good Prayers that are made in Heaven and Earth; the Intercession of our Lord, and the Supplications of all thy Servants; and unite us in the Bands of a common Faith, and a holy Charity, that no Interest or Partialities, no Sects or Opinions may keep us any longer in Darkness or Division.

Let the Kingdom of our Lord be advanced in the World. Bring in those who are afar off. Enlighten the dark Corners of the Earth, with the saving Knowledge of thee and thy Son Jesus Christ. Bring in thy ancient People the *Jews*; take off the Scales of Ignorance and Prejudice from their Eyes, that they may look upon him whom they have pierced, and mourn; that they may acknowledge him for their Lord and Saviour, and be made a willing People to him in the Day of thy Power. Make up the Fulness of the *Gentiles*, that as there is one Shepherd, there may be one Sheepfold; and thy Glory may have her Habitation in the World. Purge the Assemblies of those who are called by thy Name, from all Idolatry, Superstition, Heresy and Schism, that they all may be one, as thou art One. Purge them from all Sin and Iniquity, that they may be Holy, as thou art Holy, and may walk

walk worthy of that holy Vocation wherewith they are called.

Give thy Blessing to all Christian Kings and Princes, all Republicks, and Christian Governments, in a special manner to thy Anointed over these Kingdoms, K. GEORGE and his Royal Issue: Grant unto them the Spirit of Mercy and Justice, Prudence and Diligence, the Favour of God, and the Love of their People, and Grace and Blessing, that they may live at Peace with thee, and with one another, remembring the Command of their Lord and King, our Blessed Saviour Jesus Christ.

Give an Apostolical Spirit to all Ecclesiastical Prelates and Priests; grant unto them Zeal of Souls, Wisdom to conduct their Charges, Purity to become Exemplar, that their Labour and their Lives may greatly promote the Kingdom of the Lord Jesus. O grant unto thy Flock to be fed with Wise and Holy Shepherds, Men fearing God, and hating Covetousness: Free from Envy, and full of Charity; that being burning and shining Lights, Men beholding their Light, may rejoyce in that Light, and glorify thee Our Father which art in Heaven.

Have

Have Mercy upon all States of Men and Women in the Christian Church, Governors and Governed, Rich and Poor, High and Low; grant unto every one of them, in their several Stations to live with so much Purity and Faith, Simplicity and Charity, Justice and Perfection, that thy Will may be done in Earth as it is in Heaven.

Visit all that are afflicted; Relieve the Oppressed and the Poor; comfort and support the Sick, heal the broken in Mind; raise those that are fallen; and restore to them the Joy of thy Salvation.

Give thy Grace speedily to all wicked Persons, that they may repent and live well, and be saved: To all good People give an Increase of Gifts and Holiness, and the Grace of Perseverance and Christian Perfection. To all Hereticks and Schismatics, grant the Spirit of Humility and Truth, Charity and Obedience, and suffer none upon whom the Name of Christ is called, to throw themselves away, and to fall into the Pit of intolerable Burnings.

Finally, For all Mankind whom I have, and whom I have not remembered, I humbly represent the Sacrifice of thy Eternal Son, his Mercies and Obedience,
his

his Life and Death, his Resurrection and Ascension, his Charity and Intercession; praying to thee in the Virtue of our glorious Saviour, to grant unto us all the Graces of an excellent and perfect Repentance, and an irreconcilable Hatred of all Sin, a great Love to God, an exact Imitation of the Holiness of the ever Blessed Jesus, the Spirit of Devotion, a conformable Will, and religious Affections, an Angelical Purity, and a Seraphick Love, thankful Hearts, and Joy in God, and let all Things happen to us all, in that Order and Disposition as may promote thy Glory, and our greatest Duty, our Likeness to Christ, and the Honour of his Kingdom. Even so, Father, let it be; bring it to a real and unalterable Event by the Miracles of Grace and Mercy, and by the Blood of the Everlasting Covenant poured forth in the Day of the Lord's Love, whom I adore, and whom I love, and desire that I may still more and more love, and love for ever. *Amen.*

Soliloquy I.

Blessed be thy gracious Wisdom, O Lord, that so mercifully stoops to our low Conceits.

Un-

Under those Veils thou hidest those glorious Mysteries; too high and spiritual for our Flesh and Blood.

Thou hidest, or rather so revealest thy sublime Rewards; to take us with things we most admire.

Scepters and Crowns thou knowest are apt to win the Hearts of us thy Children.

What is a Drop of Water to the boundless Ocean; or a Grain of Dust to this vast Globe?

Such, O my God, and infinitely less are the richest Kingdoms here below:

Should we compare their most pompous State to the meanest Degree in the Court of Heaven.

When thou hast fed us a while with Milk; thou invitest our Appetite to stronger Meat.

Thou tellest us of a sweet delicious Life, in the blessed Society of Saints and Angels.

Thou tellest us of a pure Soul-ravishing Joy; to behold the amiable Face of Jesus:

Whose gracious Smiles shine round about; and fill the Heavens with holy Gladness.

Thou tellest us still of incomparable higher Delights; hearken, O my Soul, and humbly adore thy God.

Whose

Whose Bounty has provided thee largest Rewards; since they are no less than his very self:

Himself he will clearly unveil before us, and openly shew us his Face.

That we may know the Immensity of his Self-subsisting Essence; and the infinite Excellency of all his Attributes.

To know the Power of the Eternal Father, and the Wisdom of the Incarnate Son, and the Goodness of the Holy Ghost.

This, O my Soul, is the top of Happiness; this the supreme Perfection of our Nature; the Hope and End of all our Labours.

HYMN I.

*S*weet Jesus, why, why dost thou love
Such worthless Things as we?
Why is thy Heart still towards us,
Who seldom think on thee?

*Thy Bounty gives us all we have,
And we thy Gifts abuse:
Thy Bounty gives us ev'n thy self,
And we thy self refuse.*

*My Soul, and why, why do we love
Such wretched Things as these?
Those that withdraw us from our Lord,
And his pure Eyes displease.*

Break

*Break off, and be no more a Child,
To run, and sweat, and cry;
While all this Stir, this huge Concern,
Is only for a Fly.*

*Break off, and raise thy Manly Eye,
Up to those Joys above:
Behold, all those the Lord prepares,
To woo and crown thy Love.*

*Alas, dear Lord; I cannot love,
Unless Thou draw my Heart:
Thou who thus kindly mak'st me know,
O make me do my Part.*

*Still do thou love me, O my Lord!
That I may still love Thee:
Still make me love Thee, O my God!
That thou may'st still love me.*

*Thus may my God, and my poor Soul,
Still one another love:
Till I depart from this low World,
T' enjoy my God above,*

*To thee, great God, to thee alone,
One Co-eternal Three:
All Power, and Praise, all Joy and Bliss,
Now and for ever be. Amen.*

Soliloquy II.

O That my Soul were mounted on the
Wings of Faith, that I may fly
away and be at rest. That

That I may fly away from the Troubles of this Life, and be at Rest, dear Lord, with thee.

Here we, alas! are forced to sigh, and bear with Grief the Burthen of our Miseries.

Often we encounter Chances that endanger us; and divert our Progress in the way to Bliss.

Often we are assaulted with Temptations that overcome us, and set us back in the Accounts of Eternity.

How many times, O my Soul, have we plainly concluded that this Earth affords no real Joy!

How many times have we fully agreed, that Heaven alone is the Place of Happiness!

Yet do these false Allurements again deceive us, and steal away our Hearts to dote upon Folly.

Yet do inconstant We forget our Resolves, and wretchedly neglect our true Felicity.

O thou victorious Conqueror of Sin and Death! do thou assist us in this dangerous Warfare:

O thou benign Refresher of distressed Spirits! do thou relieve us in this tedious Pilgrimage.

Make us still thirst and sigh after thee,
B

thee, the living Fountain of Life-giving Streams.

Make us despise all other Delights;
and set our Affections entirely on thy Joys.

Since nothing, Lord, can satisfy our Souls but Thee; O let our Souls seek nothing but Thee.

H Y M N II.

Dear Jesus, when will it be,
That I no more shall break with thee!
When will this War of Passion cease,
And let my Soul enjoy thy Peace!

Here I repent, and sin again,
Now I revive, and now am slain:
Slain with the same unhappy Dart,
Which, oh! too often wounds my Heart.

When, dearest Lord, when shall I be
A Garden seal'd to all but thee!
No more expos'd, no more undone;
But live and grow to thee alone?

'Tis not, alas, on this low Earth,
That such pure Flow'rs can find a Birth:
Only they spring above the Skies,
Where none can live, till here he dies.

Then

*Then let me die, that I may go
And dwell where those bright Lillies grow:
Where those best Plants of Glory rise,
And make a safer Paradise.*

*No dang'rous Fruit, no tempting Eve,
No crafty Serpent to deceive;
But we like Gods indeed shall be:
Oh let me die that Life to see!*

*Thus says my Song; but does my Heart
Join with the Words, and sing its Part?
Am I so thorough-wise to chuse
The other World, and this refuse?*

*Why should I not? What do I find
That fully here contents my Mind?
What is this Meat, and Drink, and Sleep?
That such poor Things from Heav'n should keep.*

*What is this Honour or great Place,
Or Bag of Money, or fair Face?
What's all the World, that still we shou'd
Still long to feed with Flesh and Blood?*

*Fear not, my Soul, stand to the Word,
Which thou hast sung to thy dear Lord:
Let but thy Love be firm and true;
And with more Heat thy Wish renew.*

*O may this dying Life make haste,
To die into true Life at last!
No Hope have I to live before;
But then to live, and die no more.*

*Great Ever-living God! to thee,
In Essence One, in Persons Three;
May all thy Works their Tribute bring,
And every Age thy Glory sing. Amen.*

A Prayer to be said before going to Bed.

MY God, most gracious Father, who hast this Day given me the Pledges of my Salvation, and the Earnest of Eternal Life: My God, who hast fed me with the Body and Blood of thy Son, and hast quicken'd me with the Merit of his Obedience, apply'd to my Heart, through Faith. I am full with-thy Bounty; my Soul is satisfy'd as with Marrow and Fatness, and my Mouth praiseth thee with joyful Lips. My Soul hath been thirsty after thee as a thirsty Land, and thou hast made it a watered Garden. I have presented unto thee my bruised Heart, and thou hast made it whole with thy sweetest Comforts. I came unto thee poor and hungry after thy Grace, and I return rich and full with the Bread descended from Heaven. O the Treasures of thy Mercy, which passeth all Understanding!

ing! Thou hast given me thy Son: Thou hast given me thy own self. The Lord is the Portion of mine Inheritance, and of my Cup; thou maintainest my Lot. The Lines are fall'n unto me in pleasant Places, yea, I have a goodly Heritage: Therefore my Heart is glad, and my Glory rejoiceth; my Flesh also shall rest in hope.

O that I had the Tongue of Angels, to give thee Glory in the highest, for the Peace which thou makest on Earth; with the Men honour'd with thy good Will! Let thy redeemed People glorify thee. Let all thy Works magnify thee. Let my Soul be delivered by thine Eternal Compassions, comforted by thy Love, and already blest in heavenly Places in the Person of Christ, my Head; love thee, praise thee, magnify thee, and consecrate herself unto thee, who hast bestow'd thy Son upon me. I heartily desire, O my God, to set up thy Kingdom in my Heart, to subject all my Affections and Imaginations unto thee alone, to have no Will but thy Will, to know no Interest but thy Glory, to place all my Felicity in walking before thee unto all pleasing.

But, O my God, I live in the Flesh. The Flesh is infirm; *Satan* is crafty and vigilant to seduce me. And the World is contrary, whether it persecute me, or

smile on me. My Zeal may take a flight to thee, but hath not the Wings strong enough to keep me upon that Height. And after I am rais'd up to Heaven, I am prone to fall down again to the Ground. Wherefore, O Lord, be pleas'd to sustain me with thy Virtue from above. And as after sending thy Son, thou didst send thy Spirit to thy Church; so now after thou hast given me thy Son this Day, O give me also the Virtue of thy good Spirit.

Yea, come Holy Ghost; make my Heart thy Dwelling-Place. Sanctify me to thyself; mortify my sinful Affections. Fill me with Faith, Charity, Meekness, and all Christian Virtues. Preserve me against all the Seductions of the World: Endue me with Strength against all the fiery Darts of the Wicked.

Be my Counsellor in my Perplexities, my Comforter in my Troubles, and my Guide in all my Ways.

My God, who hast fed me this Day in the Hope of a better Life, Spiritual and Eternal; give me Grace to begin it already. O enable me to live in Earth as they live in Heaven, as much as my Temporal Condition is capable of it, advancing in my Knowledge, loving thee, praising thee, and obeying thee with all my Heart, with all my Soul, with all my Strength,

Strength, and with all my Understanding. Suffer me not to love the World, nor the Things that are in the World, but let my Heart be where my Treasure is.

And after I have fought the good Fight, and kept the Faith, be pleas'd to give me the Crown incorruptible of Life.

Let me finally possess to the full thy beloved Son, that lov'd me, and gave himself for me. Let me once enjoy that fullness of Joy that lieth in thy Presence, and those Pleasures for evermore that are at thy Right Hand; where I may find mine eternal Delight in praising thee eternally, for thine eternal Love in thy Son Jesus Christ.

To whom with Thee and the Holy Ghost, be Glory for evermore. *Amen.*

Before thou goest to Bed, sit down and reflect a little upon what hath past with thee all the Day long, how thy Heart was affected, whether in a lively spiritual Frame, or in a dull, lukewarm Temper; whether thou gained'st any Ground on Satan, resisted'st his wicked Suggestions, and suffered'st no carnal Thoughts to lodge in thy Soul; or whether he has laid all thy strong Resolutions flat on the Ground; and has, not-

withstanding all, entered again into thy Soul; if the former, thou hast reason to rejoice, and bless God for the Assistance of his Spirit, and to beg, and hope, that he who hath assisted thee to Day, may continue his Holy Spirit with thee all thy Life long, to the Praise of his rich Grace, and thy everlasting Good. If thou findest that thou hast reap'd no Advantage, sit down and humble thyself before GOD, mourn and weep bitterly, that that Ordinance that is of such excellent Use to others, is of no avail at all to thee, but rather the Savour of Death unto Death. Fall down on thy Knees, saying thus,

O Lord, I confess that I am not worthy to appear before thee, or that thou shouldst look upon me, or have preserved me so long from the Pit of Destruction; I am still the worse under the Use of those Ordinances, which prove such blessed Means to others, of building them up in the most high Faith: How quickly do I run again to the Commission of Sin! How soon does Satan prevail over me! O give me to see aright the Danger of my Condition, affect my Heart aright with Grief under the Sense of it; and be thou graciously pleas'd to deliver me from it. Help me thereby more to discover

cover the Deceitfulness of my Heart, my spiritual Weakness and Insufficiency for any thing that is good or well-pleasing in thy sight. Give me to be more instant at the Throne of thy Grace, for Grace and Strength from above. Let not thy Ordinances prove to me of a deadning, hardning Nature; but O, for thy Name's Sake bring thou Strength out of my Weakness; and though I have forfeited thy Mercies by my untender Carriage, by my Unstedfastness to thy Ways, by my Perfidiousness in thy holy Covenant, yet do not thou cast me off, do not give me over to be buffeted by that Evil One; do not give me up to my own Reprobate Heart, but be thou graciously pleas'd to pardon me, to take this Heart of Stone from me, and give me a Heart of Flesh, and cause me to walk in thy Ways, that I may yet have cause to praise thee; that I may yet be satisfied with the Beauty of thy Holiness in thy Holy Temple, thro' Jesus Christ our Lord. *Amen.*

But if thou find'st thy Soul strengthned and confirmed in the Ways of Holiness, thy Soul more enlightned with the Divine Knowledge, more inflamed with Love to God, and Hatred to Sin, more weaned from the World, and all the Pleasures thereof; more fix'd upon Heaven;

praise his holy Name for it, strengthen thy Resolutions, renew thy Promises to adhere to him, and pray for the Continuance of his Grace, that he who hath begun a good Work in thee, may at last, in his own good Time, bring it to Perfection.

As thou goest to Bed, thou may'st use this short Ejaculation.

O Lord, as thou hast this Day given me Grace to resign my Soul unto thee, so be thou graciously pleased to strengthen and confirm my weak Resolutions, and to enable me to walk answerably thereto all the Days of my Life, that I may live with thee in the Regeneration here, and afterward be received into thy Kingdom. Guide and preserve me this Night from all Evil: Preserve my Soul in a Holy Frame; and grant that with my Soul I may desire thee in the Night, and with my Spirit within me seek thee early, through Jesus Christ our Lord.

Monday Morning.

Ejaculation.

O Lord, who hast graciously preserved me this Night from all Evil, continue thy Goodness with me, and preserve me from all Sin this Day; assist me by thy Holy Spirit to the Performance of what I have promised, and let me no more return to Folly; that this Day, and all the Days of my Life, I may advance in the ways of Holiness, until at last I be ripened for Glory, and received with that blessed Society to praise the Riches of thy Grace, through Jesus Christ our Lord.
Amen.

H Y M N.

W*Ake now, my Soul, and humbly hear
What thy mild Lord commands:
Each Word of his will charm thine Ear;
Each Word will guide thy Hands.*

*Hark how his sweet and tender Care
Complies with our weak Minds:
Whate'er our State and Tempers are,
Still some fit Work he finds.*

They

*They that are merry, let them sing,
And let the sad Hearts pray:
Let those still fly their chearful Wing;
And these their sober way.*

*So mounts the early chirping Lark,
Still upward to the Skies:
So sits the Turtle in the dark,
Among her Groans and Cries.*

*And yet the Lark, and yet the Dove,
Both sing, though several Parts:
And so shou'd we, howe'er we move,
With light or heavy Hearts.*

*Or rather both should both assay,
And their cross Note unite:
Both Grief and Joy should sing and pray;
Since both such Hopes invite.*

*Hopes that all present Sorrow heal:
All present Joy transcend:
Hopes to possess, and taste, and feel
Delights that never end.*

*All Glory to the sacred Three,
All Honour, Power, and Praise,
As at the first, may ever be,
Beyond the end of Days.*

Soliloquy III.

Happy are they, O glorious Lord, who every where adore thy Presence.

Happy, who live on Earth, as in the Sight of the King of Heaven; and every Moment say in their Hearts, Our God is here :

Here in the Centre of our Souls, to witness all our Thoughts, and judge exactly our most secret Intents.

Though his Throne of State be established above, and the Splendors of his Glory shine only on the Blessed ;

Yet his unlimited Eye looks down to this lower World, and beholds all the Ways of the Children of *Adam*.

If we go out, he marks our Steps; and when we retire, our Closets exclude him not :

While we are alone, he minds our Contrivings, and the Ends we aim at in all our Studies :

When we converse with others, he observes our Deportments; and the Good or Ill we do them, or ourselves :

In our Devotions he notes our Carriage, and regards with what Attention we recite our Prayers.

All the Day long he considers how we spend our Time; and our darkeſt Night conceals not our Works from him.

If we deceive our Neighbours, he ſpies the Fraud, and hears the leaſt Whiſper of a ſlandering Tongue.

If we in ſecret oppreſs the Poor, or by private Alms relieve their Wants :

If in our Hearts we murmur at the Rich ; or live contented with our little Portion :

Whate'er we do, he perfectly ſees us ; where-e'er we are, he is ſure to be with us.

Why, O thou Sovereign Lord of Heaven ! why doſt thou ſtoop thus low thy glorious Eye ?

What can'ſt thou find that here deſerves thy Sight, among the Trifles of our empty World ?

What can'ſt thou find, alas, that ſhould not fear thy Sight, among the Follies of our vicious Lives ?

'Tis not thyſelf, O Lord, thou ſeekeſt to ſatisfy, but all thy Deſign is for our Advantage.

Thou graciously ſandeſt by to ſee us work, that thine awful Eye may quicken our Diligence.

Thou art ſtill at hand to relieve our Wants, that ſo friendly a Nearneſs may increaſe our Confidence.

Thou

Thou appearest still ready to punish my Sins, that the Shake of thy Rod may prevent my Miseries.

Sure! O my God, thy Favours must needs be sweet, since even thy Threatnings have so much Mercy.

Sure I needs must be worse than blind, if to the Face of Heaven I dare be wicked.

Henceforth, O gracious Lord, as Children freely play in the indulgent Presence of their tender Father;

So make me still with humble Boldness, rejoyce before thee my merciful Creator.

And as new pardon'd Subjects justly fear the angry Brow of their offended Prince:

So let my oft-forgiven Soul continually tremble to provoke the Wrath of thy dread Majesty.

O temper thus my Love with Reverence, and thus allay my Fear with Hope.

Glory be, &c.

A Prayer

A Prayer.

O Merciful Father, for Jesus Christ his Sake, I beseech thee, forgive me all my known and secret Sins, which in Thought, Word, or Deed, I have committed against thy Divine Majesty, and deliver me from all those Judgments which are due unto me for them, and sanctify my Heart with thy Holy Spirit, that I may henceforth lead a more Godly and Religious Life. And here, O Lord, I praise thy Holy Name, for that thou hast refreshed me this Night with moderate Sleep and Rest: And I beseech thee to defend me this Day from all Perils and Dangers of Body and Soul; and to this End I commend myself, and all my Actions, unto thy blessed Protection and Government; beseeching thee, that whether I live or dye, I may live and dye to thy Glory, and the Salvation of my poor Soul, which thou hast bought with thy precious Blood. Bless me, O Lord, in my going out, and coming in: And grant whatsoever I shall Think, Speak, or take in hand this Day, may tend to the Glory of thy Name, the Good of others, and the

the Comfort of my own Conscience, when I shall come to make up my last Accounts before thee. O my God, help thy Servant, that I do no evil to any Man this Day; and let it be thy blessed Will, not to suffer the Devil, nor any of his wicked Angels, nor any of his evil Members to have Power to do me any Hurt or Violence; but let the Eye of thy Holy Providence watch over me for good, and not for evil; and command thy Holy Angels to pitch their Tents round about me for my Defence and Safety, in my going out and coming in, as thou hast promised they shall do about them that fear thy Name, through our Lord Jesus Christ. *Amen.*

Monday Evening.*A Prayer.*

O Lord of Hosts, and God of Strength and Might, give me Grace to be strong in thee, and in the Power of thy Might: To put on the whole Armour of God, that I may be able to stand against the Wiles of the Devil: For I wrestle not against Flesh and Blood; but against Principalities, against Powers, against the Rulers of the Darkness of this World, against Spiritual Wickedness in high Places: Wherefore give me Power and Skill to take unto me the whole Armour of God, that I may be able to withstand in the Evil Day, and having done all to stand; enable me to stand therefore, having my Loins girt about with Truth, and having on the Breast-plate of Righteousness, and my Feet shod with the Preparation of Peace; above all taking the Shield of Faith, wherewith I shall be able to quench all the fiery Darts of the Wicked, and to take the Helmet of Salvation, and the Sword of the Spirit, which is thy Word, O God, praying always to thee,
with

with all Prayer and Supplication, in the Spirit, and watching thereunto with all Perseverance, and Supplication for all Saints, and for the Ministers of thy holy Word, that Utterance may be given unto them, that they may open their Mouths boldly to make known the Mystery of the Gospel; for which they are Ambassadors, (and many times in Bonds) that therein they may speak boldly, as they ought to speak, and be faithful Ministers in the Lord, by making known to us all Things, and especially to comfort our Hearts; and let Peace be to the Brethren, and Love with Faith, from thee, O God the Father, and the Lord Jesus Christ; and let Grace be with all them that love our Lord Jesus Christ in Sincerity. *Amen.*

Soliloquy.

LORD, Without thee, what's all the World to Us, but a flying Dream of busy Vanities?

It promises indeed a Paradise of Bliss, but all it performs is an empty Cloud.

Thine are the Joys that shine, fix'd as the Stars; and make the only solid Heaven.

Lord,

Lord, without thee, what are we to our selves, but the wretched Causes of our own Ruin?

We, till thou gav'st us Being, were purely nothing; more remov'd from Happiness, than the miserablest of thy Creatures.

Now thou hast made us, we wholly depend on thee, and perish immediately if thou forsake us.

Thou, without us, art the same All-glorious Essence, brim-full of thy own Eternal Felicity.

Without us, thy Royal Throne stands firm for ever, and all the Powers of Heaven obey thy Pleasure.

Pity, O gracious Lord, our imperfect Nature, whose very Circumstance is so contrary to thine.

Thou dwellest above in the Mansions of Glory, and we below in Houses of Clay.

Thou art Immortal, and thy Day out-lives all Time; we every Moment go downwards to our Grave.

Thou art Immense, and thy Presence fills the Heavens; but the greatest of us, alas, how little are we!

Two Yards of Air contain us while we live; and a few Spans of Earth suffice us at our Death.

When,

When, O my God, shall these Distances meet together? When will these Extremities embrace each other?

We know they once were thus miraculously joined in the Sacred Person of thy Eternal Son:

When the King of Heaven stoop'd down to the Earth, and grafted into his own Person the Nature of Man.

We hope they once again shall be happily united in the blissful Vision of thy glorious self:

When the Children of the Earth shall be exalted to Heaven, and made Partakers of thy Divine Nature.

But are there no Means for us here below? O thou infinitely high and glorious God!

Is there no Way to approach towards thee, and diminish, at least, this uncomfortable Distance?

None but the Way of holy Love; which none can attain, but by thy free Gift.

Nor must we Sinners dare to ask thou should'st love us, being infinitely unworthy to be called thy Servants.

Rather let us humbly beg thy Grace, that we may love thee, who art so many ways worthy of more than our Hearts.

And yet, O dearest Lord, unless thou first love us, and sweetly draw us by thy gentle Hand;

Lord, without thee, what are we to our selves, but the wretched Causes of our own Ruin?

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Rather let us humbly beg thy Grace, that we may love thee, who art so many ways worthy of more than our Hearts.

And yet, O dearest Lord, unless thou first love us, and sweetly draw us by thy gentle Hand;

Never shall we be so happy as to love thee, nor ever happy unless we love thee.

O bounteous God! to all thy Favours add this one, of making us esteem thee above them all.

Be thou to us our God, and all things; and make us nothing in our own Eyes.

Be thou our whole everlasting Delight; and let nothing else be any thing to us.

H Y M N.

Lord, who shall dwell above with thee,
 There on thy holy Hill?
 Who shall those glorious Prospects see,
 That Heaven with Gladness fill?

Those happy Souls that prize that Life
 Above the bravest here:
 Whose greatest Hope, whose eag'rest Strife,
 Is once to settle there.

They use this World, but value that,
 That they supremely love:
 They travel through this present State,
 But place their Home above.

Lord!

*Lord! Who are those that thus chuse thee,
But those thou first didst chuse?
To whom thou gav'st thy Grace most free,
Thy Grace not to refuse.*

*We of ourselves can nothing do,
But all on thee depend:
Thine is the Work, and Wages too,
Thine both the Way and End.*

*O make us still our Work attend,
And we'll not doubt our Pay:
We will not fear a blessed End,
If thou but guide our Way.*

*Glory to thee, O bounteous Lord!
Who giv'st to all things Breath:
Glory to thee, Eternal Word,
Who sav'st us by thy Death.*

*Glory, O blessed Spirit to thee,
Who fill'st our Hearts with Love:
Glory to all the Mystick Three,
Who reign one God above. Amen.*

Before thou goest to Bed, take an Account of thy Carriage this Day, and pose thy self with these following Queries, (which thou may'st also do every Evening in the Week).

Have I had a higher Esteem for God to Day than formerly? Has my Soul been breathing and panting after him? Have I set him before me in all my Conversation? Have I ventured upon nothing that is displeasing in his Sight?

Has the World had less place in my Heart to Day? Has my Soul been more intent on Heaven? Have I got further Victory over my corrupt Lusts and Affections to Day? Is my Soul further transformed into the Image of God? Are his Ways more pleasant unto my Soul? With several other Questions which thou mayest ask thy self. As thou goest to Bed, use this Ejaculation.

Ejaculation.

O Lord, my best Performances are infinitely short of what they should be; in all that I do, Sin is present with me more or less. Be thou graciously pleased to mortify it in my Soul, that its Sting and Strength may be done away, and that I may serve thee in Spirit and Truth, without Interruption, thro' Jesus Christ our Lord.

Tuesday

Tuesday Morning.

Ejaculation.

LORD, as thy Mercies do surround
me, so grant that my returns of
Duty may abound; and let this Day ma-
nifest my Gratitude by setting forth all my
Powers to serve thee.

H Y M N II.

Come let's adore the gracious Hand,
That brought us to this Light:
That gave his Angels strict Command,
To be our Guard this Night.

*When we laid down our wearied Head,
And Sleep seal'd up our Eye;
They stood and watch'd about our Bed,
To let no harm come nigh.*

*Now we are up, they still go on,
And guide us through the Day;
They never leave their Charge alone,
Where'er he sets our Way.*

*And, O my Soul, how many Snares
Lie spread before our Feet!
In all our Joys, in all our Cares,
Some Dangers still we meet.*

*Sometimes the Sin does us o'retake;
And on our Weakness win:
Sometimes our selves our Ruin make;
And we o'retake the Sin.*

*O save us, Lord, from all those Darts,
That seek our Souls to slay:
Save us from us, and our false Hearts,
Lest we our selves betray.*

*Save us, O Lord, to thee we cry,
From whom all Blessings spring:
We on thy Grace alone rely;
Alone thy Glory sing.*

*Glory to thee, Eternal Lord,
Thrice blessed Three in One!
Thy Name at all times be ador'd,
Till Time itself be done.*

Soliloquy.

NOT unto me, O Lord, not unto
me; but to thine own blest Name
give all the Glory.

When

When I have applied my utmost Cares,
and us'd all the Diligence that lies in my
Power:

What can I do but look up to thee,
and second my Endeavours with Prayers
for thy Blessing?

When I have implor'd thy Gracious
Mercy; and offer'd thee my dearest Sa-
crifice to obtain it:

What can I do, but submit my Hopes,
and expect the Event from thy free Good-
ness?

I know, and thou thy self hast taught
me; unless thou defendest the City, the
Guard watches in vain.

I know, and my own Experience tells
me; unless thou reach forth thy Hands I
am presently in danger of sinking.

Every Moment of my Day subsists by
thee; and every Step I take moves by thy
Strength.

If thou denyest, who can compel thy
Will, or call in question thy Decrees?

Are we not all thy Creatures, O gra-
cious God! and as helpless Children hang-
ing at the Breast of thy Providence?

Are we not all as Clay in thy Hands,
to frame us into Vessels of what use thou
pleasest?

Behold, I confess, O Lord, in thee I
live, in thee I move, and have my Being.

All my Sufficiency proceeds from thee,
and all my Success depends on thy Favour.

Others may tell me the way I should
go; but thou alone canst enable me to
walk.

Others may tell me the way; but even
they must first be taught by thee.

They must be mov'd by thee to act that
Charity; and so all at last is resolved into
thee.

Should I presume, O Lord, to divide thy
Grace; and proudly challenge any share to
my self;

Thy mighty Truth stands up against
me; and my own Infirmities plainly con-
fute me.

Should'st thou severely examine my
Heart; and ask who works all Actions
therein:

Sure I must needs bow down my Head;
and from my low Dust humbly say;

Nothing am I, O Lord, but what thou
hast made me; Nothing have I, but what
thou hast given me:

Only my Sins are entirely my own;
which, O may thy Grace extinguish for
ever:

O may all self-presumption die in me,
and my whole Confidence live only in
thee.

May even my Frailties make me more strong; and my being Nothing teach me to be humble.

So shall thy Power, O God, be magnified in my Weakness; and thy Mercy triumph in Relief of our Misery.

A Prayer.

O God, who art rich in Mercy, who (for the great Love thou bearest to me, even when dead in Sin) hast quickned me together with Christ; for I confess I was dead in Trespases and Sins, wherein in times past I walked according to the Course of this World, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience, among whom I also had my Conversation in times past, in the Lust of my Flesh, fulfilling the Desires of the Flesh, and of the Mind, and was by Nature a Child of Wrath, even as others: But by Grace I am saved, and thou hast raised me, and made me sit in heavenly Places, in Christ Jesus; grant that in time to come I may shew the exceeding Riches of thy Grace, and thy Kindness towards me, through Christ Jesus; for by Grace I am saved, through Faith, and that not of my self; it is thy Gift, O God; not

of Work, lest I should boast, for I am thy Workmanship created in Christ Jesus unto good Works, which thou, O God, hast before ordained, that I shall walk in them; wherefore enable me to remember, that I being in time past a *Gentile* in the Flesh, who was called Uncircumcision, by that which was called the Circumcision in the Flesh, made by Hands; that at that time I was without Christ, being an Alien from the Commonwealth of *Israel*, and a Stranger from the Covenants of Promise, having no Hope, and without God in the World; but now in Christ Jesus, I who sometimes was afar off, am made nigh by the Blood of Christ. For he is my Peace, who hath made both one, and hath broken down the middle-wall of Partition between us, having abolished in his Flesh the Enmity, even the Law of Commandments, contain'd in Ordinances, for to make in himself of twain one New Man, so making Peace, and that he might reconcile both unto thee, O God, in one Body of the Cross, having slain the Enmity thereby; and came and preached Peace to me, which was afar off, and to them that were nigh; for through him we both have an access by one Spirit unto thee, O Father: Now there-

therefore let me no more be a Stranger but a Fellow-Citizen with the Saints, and of thy Household, O God, and be built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone, in whom all the Building fitly framed together, groweth up to an holy Temple in thee, O Lord; in whom let me also be builded together for an Habitation of thee, O God, thro' the Spirit. *Amen.*

Tuesday Evening.

A Prayer.

ALmighty God and merciful Father, who teachest me by thine Apostle, that Mercy rejoiceth against Judgment; I praise and glorify thee with all mine Affections, that thou makest me find in my Conscience, the Exposition of that Holy Doctrine; for when I consider the general Condemnation of the wicked World, living in natural Enmity against thee, and that myself being born in that Condemnation, nevertheless it pleaseth thee to speak Peace to my Soul, and seal in my Heart the Remission of my Sins, by

a lively Faith, I am wrapt up with an holy Admiration, and deeply touched with Humility, Joy, Gratefulness, and Love, looking with bowed Head and fixed Eyes into the depth of thy Mercy. O, what depth of Mercy is it, that thou, great God of infinite Majesty and Power, hast given thine own Son to redeem thine Enemies! that thine eternal Son hath taken my Flesh, to give me thy Spirit; that he hath suffered Death to give me Life; that he hath born the Weight of thy Wrath, to give me thy Peace. That whereas I was by Nature a Child of Wrath, I am adopted now into the Rights of thy Children? Father of Mercies, O, that I might know thy Mercy enough, to love thee enough! O God, of my Lord Jesus Christ, the Father of Glory, *Give me the Spirit of Wisdom and Revelation in the Knowledge of him:* The Eyes of my Understanding being enlightned, that I may know what is the hope of thy Calling, and what the Riches of the Glory of thine Inheritance of the Saints, and what is the exceeding Greatness of thy Power towards us, who believe according to the working of thy mighty Power, which thou hast wrought in Christ. O Christ, the great and only Mediator of my Peace with thy Father, how shall I ever suffi-

sufficiently comprehend the Excellency of thy Love, and the Greatness of thy Benefits? I am naturally defiled with Iniquity, but thou hast washed me in thy Blood. My Sins are a heavy Burthen, but thou hast born them upon thine own Shoulders. I am guilty before the Judicial Throne of thy Father, but I am acquitted by thine Intercession. I am unrighteous, but thou hast covered me with thy Merit. Who shall lay any thing to my charge, since Christ justifieth me? And how can'st thou condemn me, if the Righteousness of *Christ* be upon me? My God, I am so far from expecting Condemnation for my Sins, that I expect Recompence for the Righteousness of thy Son, now mine own; and no less Recompence I expect than the Kingdom of Heaven; for no Recompence is too great for the Merit of Jesus Christ, which is mine.

That Harvest by thy Grace is sure to me, I trust, but 'tis yet in the Blade. Yea I feel the Ear shooting forth within me by thy Peace, which passeth all Understanding; whereby I am made certain that thou art my Father, that Jesus Christ is my Saviour, that thy Kingdom is mine Inheritance.

But because Sin liveth still in me, and the Flesh is stubborn, the World setting upon me, now with Seductions, now with

open Hostility, and *Satan's* continual Work is to trouble the Peace of thy Children, by casting new Guilt upon their Consciences: I beseech thee, O great Prince of Peace, to come thy self; and take in thy Hand the Reins of my Affections, keeping them in Obedience, under the Empire of thy Spirit; that being ever ruled by him, I may never break Peace with thee by any Rebellion: That being justified by Faith, I may be sanctify'd by the same: That my Peace being made with thee by the Merits of my Saviour, I may hate Sin, which is the Discord and Hostility against thee, bringing Trouble to the Conscience, and setting the Soul at Variance with her self. Let Righteousness and Peace kiss each other in my Soul; let thy Peace in my Heart bring forth that right use, declar'd by thy Word, that thou wilt speak Peace unto thy People, and to thy Saints, that they may turn no more unto Folly: Do this, O God of Peace, for the Love of thy Son our Peacemaker. To whom with thee and the Holy Spirit, that sealeth thy Peace in our Hearts, be Glory for evermore. *Amen.*

Soliloquy.

STill let me sing the Mercies of my God;
and hold and shake a little longer this
sweet Key.

When I alas! lay buried in the Abyss
of nothing; his own free Goodness first
called me into being.

He fashion'd my Limbs in my Mother's
Womb; and fill'd my Nurse's Breast with
Milk.

He enlarged my little Steps when I be-
gan to go; and carefully preserv'd my
helpless Infancy.

Commanding even his Angels to bear
me in their Hands; lest I dash my Feet
against a Stone.

How many Dangers have I happily
escap'd, and not one of them but was go-
vern'd by his Providence!

How many Blessings do I daily receive;
and not one of them but proceeds from his
Bounty!

He provided Tutors to instruct my
Youth; and plant in my tender Mind the
Seeds of Virtue.

He appointed Pastors to feed my Soul;
and safely guide it in the Ways of Bliss.

He founded his Church on an immo-
vable Rock; to render our Faith firm and
secure.

He

open Hostility, and *Satan's* continual Work is to trouble the Peace of thy Children, by casting new Guilt upon their Consciences: I beseech thee, O great Prince of Peace, to come thy self; and take in thy Hand the Reins of my Affections, keeping them in Obedience, under the Empire of thy Spirit; that being ever ruled by him, I may never break Peace with thee by any Rebellion: That being justified by Faith, I may be sanctify'd by the same: That my Peace being made with thee by the Merits of my Saviour, I may hate Sin, which is the Discord and Hostility against thee, bringing Trouble to the Conscience, and setting the Soul at Variance with her self. Let Righteousness and Peace kiss each other in my Soul; let thy Peace in my Heart bring forth that right use, declar'd by thy Word, that thou wilt speak Peace unto thy People, and to thy Saints, that they may turn no more unto Folly: Do this, O God of Peace, for the Love of thy Son our Peacemaker. To whom with thee and the Holy Spirit, that sealeth thy Peace in our Hearts, be Glory for evermore. *Amen.*

Soliloquy.

STill let me sing the Mercies of my God;
and hold and shake a little longer this
sweet Key.

When I alas! lay buried in the Abyss
of nothing; his own free Goodness first
called me into being.

He fashion'd my Limbs in my Mother's
Womb; and fill'd my Nurse's Breast with
Milk.

He enlarged my little Steps when I be-
gan to go; and carefully preserved my
helpless Infancy.

Commanding even his Angels to bear
me in their Hands; lest I dash my Feet
against a Stone.

How many Dangers have I happily
escap'd, and not one of them but was go-
vern'd by his Providence!

How many Blessings do I daily receive;
and not one of them but proceeds from his
Bounty!

He provided Tutors to instruct my
Youth; and plant in my tender Mind the
Seeds of Virtue.

He appointed Pastors to feed my Soul;
and safely guide it in the Ways of Bliss.

He founded his Church on an immo-
vable Rock; to render our Faith firm and
secure.

He

He seal'd his Love with Sacraments of Grace, to breed and nourish us in the Life of Charity.

All this thou hast done, O merciful Lord! the wise Disposer of Heaven and Earth.

All this thou hast done, and still goest on by infinite ways to gain me to thy Love.

Thou commandest me to ask, and promisest to grant; thou invitest me to seek, and assurest me to find.

Thou vouchsafest even thy self to stand at the door and knock, and if I open, thou entrest and fillest my Heart with Joy.

If I forget thee, thou renewest afresh my Memory; if I fly from thee, thou still findest some Means to recal me.

If I defer my Amendment, thou patiently stayest for me; and when I return, thou openest thy Arms to embrace me.

Surely, O my God! from all Eternity thou hast cast thy gracious Eye upon me.

Surely thy merciful Hand has signed my Lot; and markt me out for thy everlasting Favours.

I know thy Ways are in the deep Abyss; and none can sound the bottom of thy Counsels.

Yet

Yet may I safely look on the flowing
Streams; and gather this Comfort from
their gentle Course.

When I was not, thou freely lovedst
me; thou wilt not forsake me now I strive
to love thee.

When I had lost my Way, thou sought-
est after me; thou wilt not refuse me, now
I seek after thee.

Lord, all I have is deriv'd from thee;
and all I expect can come from none but
thyself.

Accomplish thine own bless'd Purpose
in me, and finish these happy Beginnings
towards me:

For my Hopes are great, thou hast cho-
sen me to thy Glory; since already thou
so kindly hast dispos'd me by thy Grace.

H Y M N.

Fain would my Thought fly up to thee,
Thy Peace, sweet Lord, to find:
But when I offer, still the World
Lays Clogs upon my Mind.

Sometimes I climb a little Way,
And thence look down below.
How nothing there, do all things seem,
That here make such a show!

Then

Then round about I turn my Eyes
To feast my hungry sight;
I meet with Heaven in every thing;
In every thing delight.

I see thy Wisdom ruling all,
And it with Joys admire:
I see myself among such Hopes
As set my Heart on fire.

When I have thus triumph'd a while,
And think to build my Nest;
Some cross Conceits come fluttering by,
And interrupt my Rest.

Then to the Earth again I fall,
And from my low Dust cry;
'Twas not in my Wing, Lord, but thine,
That I got up so high.

And now, my God, whether I rise,
Or still lie down in Dust;
Both I submit to thy bless'd Will,
In both on thee I trust.

Guide thou my Way, who art thyself
My everlasting End;
That every Step, or swift, or slow,
Still to thyself may tend.

To Father, Son, and Holy Ghost,
One Consubstantial Three;
All highest Praise, all humblest Thanks,
Now and for ever be. Amen.

Ejaculation.

O Lord, let my Soul continually look up to thee; guide and keep me in all my Ways from Sin and Iniquity, and so replenish my Heart with Love to thee, that nothing may be able to take off my Soul therefrom. I bless thee for the Mercies of this Day; Preserve me throughout this Night from all Sin, and let my Reins instruct me in the Night-season, and my Soul be kept in an holy Frame, through Jesus Christ our Lord. *Amen.*

Wednesday Morning.

Ejaculation.

O Lord, deliver me from the Corruption of my own Heart, that so when I die, this Corruptible may put on Incorruption; let me this Day do something that may add to my comfortable Departure out of this Life. *Amen.*

H Y M N.

O Pen thine Eyes, my Soul, and see
 Once more the Light returns to thee:
 Look round about, and chuse the way
 Thou mean'st to travel o'er the Day.

Think on the Dangers thou may'st meet,
 And always watch thy sliding Feet:
 Think where thou once hast fall'n before,
 And mark the Place, and fall no more.

Think on the Helps thy God bestows,
 And cast to steer thy Life by those:
 Think on the Sweets thy Soul did feel,
 When thou didst well, and do so still.

Think on the Pains that shall torment
 Those stubborn Souls that ne'er repent:
 Think on the Joys which wait above,
 To crown the Head of holy Love.

Think what at last will be thy Part,
 If thou goest on where now thou art.
 See Life and Death set thee to chuse,
 One thou must take, and one refuse.

O, my dear Lord, guide thou my Course,
 And draw me on with thy sweet Force.

Still

*Still make me walk; still make me tend
By thee my Way, to thee my End.*

*All Glory to the Sacred Three,
One undivided Deity.*

*As it has been in Ages gone,
May now and ever still be done. Amen.*

Soliloquy.

COME now, my Soul, and chuse; for
Life and Death are set before thee.

Chuse while thy gracious Lord allows
thee Day, lest the Night of Darkness over-
take thy Neglect.

Chuse, but remember thy Eternity is
concern'd; and examine well e'er thou
makest thy Resolve.

Call all the Pleasures of the World be-
fore thee; and ask if any of them be worth
such Pains.

Ask if to satisfy some irregular Passion
can recompence the Forseiture of such Fe-
licities:

Ask if the vain forbidden things thou
lovest, deserve thy Affection better than
thy Maker.

Are they more worthy in themselves, or
beneficial to thee; that thou canst prefer
them before thy Redeemer?

Dost

Dost thou expect to be quiet by enjoying them? Or everlastingly happy by their Procurement?

Will they protect thee at the Hour of thy Death? Or plead thy Cause at the Day of Judgment?

O no; they but deceive me with a smiling Look: Which I too often have prov'd by dear Experience.

'Tis Heaven alone that yields a true Content; 'Tis Heaven alone that fills us with Delight.

Take then away your Flattery, false World; and leave me free for better Thoughts.

Turn thou thy Face to me, dear Jesus, and keep mine Eye still turn'd towards thee.

That I may look continually on thy glorious Beauties; and be ravish'd for ever with the Charms of thy Sweetness.

'Tis thee, chaste Spouse of Souls, 'tis thee alone I chuse; and dedicate myself entirely to thy Service.

Thou art my sole and absolute Lord; be thou my Part and Inheritance for ever.

But, O my dearest Lord, do thou chuse me; and guide my uninstructed Soul to chuse thee.

O make me chuse to love thee, till I
come

come to see thee ; and then I am sure I cannot chuse but love thee.

Here we, alas, move slowly in the Dark, led on by the Arguments of things not seen :

But did we clearly see what we say we believe, we soon should change the Course of our Life.

Did we but see the Damned in their Flames, or hear them cry in the midst of their Torments ;

How should we fear to follow them in their Sins, which we know have plung'd them into all those Miseries !

How should we strive against the next Temptation ; and cast about to avoid the Danger !

Did we but see the Glories of the Saints ; or hear the sweet Hymns they continually sing ;

How shou'd we study to imitate their Lives ; which we know have rais'd them to all their Happiness !

How should we seek all Occasions of Improvement ; and make it our Business to work out our Salvation !

Nay, did our Faith but firmly believe the Truths we every Day recite in our Creed ;

What wou'd we do to attain those Joys !
What wou'd we not do to escape those Sorrows !

Would

Would half an hour be too long to pray? or once a Week too often to fast?

Would the Pardon of an Injury be too hard a Law? Or the making Restitution too dear a Price?

Durst we return to our Sin again? Or spend our Time in Idleness and Folly?

Yet is all this as sure as if we saw it; and would move as much, if we seriously consider'd it.

If we consider what I'm sure we believe; we should never live as I'm sure we do.

Which of us doubts but e'er long we shall all be Dust? Yet which of us lives as if we thought to die?

Pity, O gracious Lord, the Frailties of thy Servants; and suffer not our Blindness to lead us into Ruin.

Supply our want of Sight, by a lively Faith; and strengthen our Faith by thy powerful Grace.

Make us remember, 'tis no Children's Sport to gain or lose the Kingdom of Heaven.

Make us chuse wisely, and pursue our Choice; and use as well the Means, as like the End.

O set thou right the Byass of our Hearts; that in all our Motions we may draw off from the World.

That

That we may still incline towards thee; and rest, at last, in thy holy Presence.

Thou art our Lord, and we will serve thee in Fear; thou art our God, and we will love thee in Hope.

A Prayer.

O God, the Father of our Lord Jesus Christ, who hast created all things by him, of whom the whole Family in Heaven and Earth is nam'd, and hast by Revelation made known to the Apostle St. Paul the Mystery of Christ, which in other Ages was not made known to the Sons of Men, as it is now reveal'd unto his holy Apostles and Prophets, by the Spirit, that the *Gentiles* would be Fellow-heirs, and of the same Body, and Partakers of thy Promise in Christ by the Gospel, whereof he was made a Minister, according to the Gift of thy Grace, given unto him, by the effectual working of thy Power; unto him who (in his own Esteem) was less than the least of all Saints, was this Grace given, that he should preach among the *Gentiles* the unsearchable Riches of Christ, and to make all Men see, what the Fellowship of the Ministry, which from the beginning of

of the World hath been hid to thee, O God. To the intent, that now unto the Principalities and Powers in heavenly Places, might be known by the Church, thy manifold Wisdom, O God, according to thy eternal Purpose, which thou didst purpose in Christ Jesus our Lord: In whom I have Boldness and Access, with Confidence by the Faith of him. For this Cause I bow my Knees unto thee, O Father, that thou would'st grant me according to the Riches of thy Glory, to be strengthen'd with Might, by the Spirit in the inner Man; that Christ may dwell in my Heart by Faith, that I, being rooted and grounded in Love, may be able to comprehend with all Saints, what is the Breadth, and Length, and Depth, and Heighth, and to know the Love of Christ, which passeth Knowledge; that I may be filled with all the Fulness of God. Now unto thee that art able to do exceeding abundantly above all that I can ask or think, according to the Power that worketh in me, unto thee be Glory in the Church, by Christ Jesus, throughout all Ages, World without End. *Amen.*

Wednesday Evening.*A Prayer.*

O Holy Father, and most merciful God, grant me the Grace of thy Holy Spirit, whose Fruit is in all Goodness and Righteousness, and Truth, that I may follow thee as a dear Child, and walk in Love, as Christ also hath loved me, and hath given himself for me an Offering and a Sacrifice to thee (O God) for a sweet smelling Savour; but Fornication, and all Uncleanness, let it not once be nam'd by me, as becometh a Saint: Neither Filthiness, nor foolish Talking, nor Jestings, which are not convenient, but rather giving of Thanks: For this I know, that no Whoremonger, nor unclean Person, nor covetous Man, who is an Idolater, hath any Inheritance in the Kingdom of Christ, and of God. Let no Man deceive with vain Words, for because of these Things cometh thy Wrath upon the Children of Disobedience. Let me not therefore be a Partaker with them. For I was sometimes Darkness, but now
I Light

Light in the Lord, and should walk as a Child of Light, proving what is acceptable unto thee, O Lord, and have no Fellowship with the unfruitful Works of Darknes, but rather reprove them; for it is a Shame even to speak of those Things that are done by them in secret; but all Things that are reprov'd are made manifest by the Light: For whatsoever doth make manifest is Light: Wherefore awake thou me from Sleep, and raise me from the dead, and Christ shall give me Light: Grant unto me to walk circumspectly, not as a Fool, but wisely, redeeming the Time, because the Days are Evil; wherefore let me not be unwise, but understanding what the Will of the Lord is, and not be drunk with Wine, wherein is Excess, but be fill'd with the Spirit, speaking to myself in Psalms and Hymns, and Spiritual Songs, singing and making Melody in my Heart to thee, O Lord, giving Thanks always for all Things unto thee, O God the Father, in the Name of our Lord Jesus Christ.

Amen.

Solilo-

Soliloquy.

LORD, how secure and quiet they live, whom thy Grace preserves in Innocence!

The Day goes smoothly over their Heads, and silent as the Shadow of a Dial.

The Spirits of their Fancy run calm and even; and ebb and flow in Obedience to Reason.

All their Delight is to think on Heaven; and reckon over the Joys they shall one Day possess:

Till some unruly Passion presses to come in, and by its fawning outside gains Admittance.

It promises at first all Joy, all Happiness; but soon discovers its pernicious Intent.

Soon it grows bold to undermine their Repose, and open a Door to all their Enemies.

So at a little Breach of the City Wall, a whole Army pours in their numerous Body:

Enslaving all that submit to their Violence, and destroying all that make head to resist it.

And such, alas, is their Confusion, when once they have yielded to the first Assaults.

Immediately a throng of tumultuous Spirits croud into their Heads; and utterly consume the little Remnant of their Peace.

O the distraction of a Life led by Humour; and the miserable Thralldom of being subject to our Passions!

How often do they engage us to contend with others; and imbitter all our Days with Strife and Envy.

How often do they quarrel even among themselves; and raise a War in our own Bosoms.

If they by chance agree in one Desire, they many times vex us with their being disappointed.

If perhaps they sometimes succeed; they seldom produce the expected Content.

If they delight our corrupted Taste, and we greedily swallow their unwholesome Sweetness;

Then 'tis alas, they most of all undo us, by feeding the Humour of our fatal Disease.

Vain at the best, and short are the Enjoyments of this World; and, after a little Flattery betray us into Ruin.

Save me, O blessed JESUS, or else I perish; awake and with thy speedy Mercy rescue thy Servant.

Send

Send down thy powerful Grace to sustain my Part; and thoroughly reduce these unquiet Disorders;

That I again may return to my former Rest; and constantly enjoy an universal Peace.

Peace with the Bad, by bearing their Injuries; and with the Good, by conforming to their Virtues.

Peace with my self, by subduing Sense to Reason; and with thee, by improving Reason with Religion.

H Y M N.

LET them go court what Joys they please,
And gain whate're they court;
For me I find but little Ease,
In all their gayest Sport.

Be thou alone but with my Heart,
My God, my only Bliss:
I shall not murmur at my Part,
Nor envy their Success.

They talk of Pleasure, talk of Gain;
None must their Humour cross:
But well I know their Pleasure's Pain;
Their greatest Profit, Loss.

*Let them talk on, and have not we
 Our Gains, our Pleasures too?
 Pleasures that spring more sweet and free!
 Gains that more fully flow!*

*Nay, well endured, our very Pains
 To us a Pleasure are:
 And all our Losses turn to Gains;
 If Hopes may have their Share.*

*And sure they may: Such Hopes as cheer
 The Heaven-espoused Breast:
 Hopes that so strangely charm us here,
 What will they be, possess?*

*All Glory to the Sacred Three,
 All Honour, Power and Praise:
 As 'twas at first, still may it be
 Beyond the End of Days. Amen.*

Soliloquy.

WE are indeed nearer the end of our Life; but what are we nearer the End for which we live?

What have we done, my Soul, to Day, that's truly advancive to our last great Home?

Have we increas'd our Esteem of Heaven; and settled its Love more strongly in our Hearts? Have

Have we avoided any known Temptation; or faithfully resisted, when we could not avoid?

Have we interrupted our customary Faults; and check'd the Vices we are most inclin'd to?

Have we embrac'd the Opportunities of Good, which the Mercy of Providence has offer'd to our Hands?

Have we industriously contrived Occasions to improve, as we are able, our selves and others?

Alas, dread Lord, what do we see; when seriously we look into our guilty selves!

When we reflect upon our former Years; nay, even the Follies of this one Day.

So many Hours mispent in nothing; so many abus'd in worse than nothing.

Pardon, O meek Redeemer, what our Passions have done; and favourably supply what our Weakness has omitted.

Make us hereafter more carefully watch, that our Time unprofitably slide not away.

Make us select every Day some fit Retreat, to study the Knowledge of our selves and thee:

Our selves, to correct our many Infirmities; and thee to adore thine infinite Perfections.

H Y M N.

AND do we then believe,
There is a *World* to come;
Where all this *World* shall summon'd be,
To take their final *Doom*?

Is there a *Heaven* indeed,
To crown the *Innocent*?
Is there a *Hell*, and horrid *Pains*,
The *Wicked* to torment?

Are those *Eternal* too,
And never to have *End*?
Shall never those *Delights* decay,
Those *Sorrows* never mend?

Good God! Is all this true?
And sure most true it is?
And yet we live as if there were
Nothing so false as this.

O quicken, Lord, our Faith
Of these great Joys and Fears:
And make the last Day's Trumpet be
Still sounding in our Ears.

Still may this glorious Hope
Shine bright before our Eyes:
We shall at last go up to meet
Our *JESUS* in the Skies.

Come,

*Come, JESUS, come, and take
Our banish'd Souls to thee;
Come quickly, Lord, that in thy Light
Our Eyes thy Light may see.*

*Glory to thee, Great God,
One Coeternal Three:
As at the first Beginning was,
May now, and ever be. Amen.*

Ejaculation.

O God, who in thy Mercies makest easy the laborious Course of our Lives with convenient Rest, give me, for thy Name's sake, Grace to improve this Mercy, composing my Soul more satisfy'dly to rest, by a faithful Recollection every Evening, how I have spent the Day; and grant, that reflecting with hearty Contrition on every Step I have gone aside, and with thankful Acknowledgments on those thou hast led me aright, I may henceforth be more wary of my wandering Inclination, and may be more watchful, through Jesus Christ our Lord. *Amen.*

Thursday Morning.

Ejaculation.

O Lord, thou who hast at this time rais'd my Body from Natural Sleep, keep and preserve my Soul from all spiritual Slumber, and grant that I may watch and pray, that I may not enter into Temptation. Guide, and preserve me from all Evil this Day, and all the Days of my Life, through Jesus Christ our Lord. *Amen.*

H Y M N.

With all the Powers my poor Soul bath,
Of humble Love, and loyal Faith;
Thus low, my God, I bow to thee,
Whom too much Love bow'd lower for me.

Down, busy Sense; Discourses die;
And all adore Faith's Mystery:
Faith is my Skill, Faith can believe,
As fast as Love new Laws can give.

Faith is my Eye, Faith strength affords,
To keep pace with those powerful Words:

And

*And words more sure, more sweet than they,
Love could not think, Truth could not say.*

*O dear Memorial of that Death,
Which still survives and gives us Breath!
Live ever Bread of Life, and be
My Food, my Joy, my All to me.*

*Come glorious Lord, my Hopes increase;
And fill my Portion in thy Peace:
Come hidden Life, and that long Day,
For which I languish, come away.*

*When this dry Soul those Eyes shall see,
And drink th' unseason'd Source of Thee.
When Glory Sun Faith's Shade shall chase,
And for thy Veil, give me thy Face.*

Soliloquy.

THUS does our gracious Lord invite:
and shall we go? Shall Sinners
dare to sit down at his Table?

Thus he invites, and shall we not go?
Shall we Wretches presume to refuse his
Call?

Rise then, my Soul, and take thy swift-
est Wings, and fly to the Presence of this
great Mystery.

Soon as thou comest, bow low thine
Head, and humbly adore our gracious God.

Our God, who is come thus far to meet us, and brings along with him a whole Heaven to entertain us.

Arise, and leave the World behind thee, and run with Gladness to salute thy Lord.

Enter the Palace of that admirable Tabernacle, the House of his own most glorious Residence.

There we shall by Faith see the Eternal Word, that descended from Heaven to become Man for us.

There we shall see the Lord of Glory, represented by the visible Signs of Bread and Wine.

There we shall see the Prince of Peace, ready to reconcile us with his Father.

Can we acknowledge thy supreme Veracity, and not believe (were they possible) still greater Wonders?

Can we behold such wonderful and peerless Love, and our Souls not melt within us?

None but a more than infinite Goodness would ever have imparted so dear, and tender, and rich a Blessing.

Soliloquy.

LOrd, who are we, unworthy Sinners, that thus thou regardest our wretched Dust?

What is all the World compar'd to thee, that thus thou seemest to disregard thy self?

'Twas for our sakes, and to draw us to thy Love, that thou rookest our Nature upon thee.

'Tis for our sakes, and to spare the Infirmary of our Nature, that thou makest use of these Symbols.

Blessed, O JESUS, are those that see thee by Faith, and the Soul that reverently adores thee:

Blessed yet more is the Heart that desires thy coming; and longs to see thee in thy beauteous self.

O thou Eternal Lord of Grace and Glory; our Joy and Portion in the Land of the Living!

What hast thou there prepar'd for thy Servants; who bestowest such Pledges of thy Bounry here!

What dost thou there reserve in thine own Kingdom, who givest so much in this Place of Banishment!

How

How will thy open Vision transport our Souls; when our dark Faith yields such Delight!

Nothing on Earth so sweet, as to kneel whole Hours before thee; and one by one consider thy innumerable Mercies.

What must it be in Heaven to shine continually before thee; and one by one contemplate thy unspeakable Glories!

O my ador'd Redeemer; When will that happy Day appear, that mine Eyes may behold thee without a Veil?

When will these Clouds and Shadows pass away; that thy Beams may shine on me in the full Brightness?

Object not against me, dearest Lord, that none can see thy Face and live.

Those Fears thy Love has chang'd, and all my Hope is now to live by seeing thee.

Say not, O thou mild and gracious Majesty! If I approach thy Presence, I must die:

Rather instruct me so to die, that I may live for ever in thy Presence.

A Prayer.

Blessed and Glorious Lord God, thy Mercies are infinite, and thy Long-suffering and Patience exceeding great, else

else had not I, a poor wretched miserable Sinner, been spar'd so long, considering my many Provocations against thee, in Thought, Word, and Deed; but thou hast exalted thy Mercy above all thy Works, and of thine infinite Goodness hast preserv'd me this Night, and given me the Light of this Day: Lead me, I beseech thee, O Lord, and guide me this Day in the Way of all Truth and Righteousness; and so govern all my Actions, that I may not run into any Sin or Danger; but that all my Actions may tend to thy Glory, and the Discharge of my Duty in my Life and Conversation: Defend and deliver me also from all Temptations and Afflictions in this sinful World, and from all mine Enemies, and from all the Deceits and Dangers of Satan, the deadly Enemy to Mankind: Kindle in my Heart and Affections a fervent Zeal to do thy Will; and let me embrace thy holy Word, and walk in thy Ways; strengthen me with thy Holy Spirit, boldly and constantly to profess the Honour and Service of thy Great Name. O Lord, strengthen my great Faith; kindle it more and more in Love and Fervency towards thee, and in all Christian Love towards my Neighbour. Give me to be content with whatever State thou in thy Goodness measurest un-

to me, and the sober use thereof, and to be thankful for them. Keep my wandering Will and Affections from all evil Thoughts, my Tongue from Profane and Lewd Speeches, my Body and every Part thereof from all sinful Actions. Let my Love, Delight, Hope and Confidence be only upon thee, and grant that I may lead my whole Life and Conversation so, that I may live in thy Fear, and die in thy Favour; that I may also rise again to live for ever and ever with my Lord Jesus. *Amen.*

Thursday Evening.

A Prayer.

O Heavenly Father, the Giver of all good Things, and the Protector of all those that love thee, I yield thee most humble and hearty Thanks, not only for keeping and preserving me this Day, but also all my Life, that neither Enemies have prevail'd against me as they might, or any other Danger which in this Life is incident to Mankind, hath overcome me; but that thou, as a loving Father, and careful Provider, hast provided for me
 { all

all Things that are necessary; for which thine inestimable Love I cannot sufficiently praise thee. O Lord, forgive me mine Offences, which I have this Day committed against thy Holy Majesty: Pardon them for Christ's sake, and vouchsafe me thy Grace to amend my Life, and to return unfeignedly unto thee, in serving of thee: And since I cannot have a Being without thy continual Protection, be pleas'd to extend the same towards me, a wretched Creature, this Night, that I may take my Rest with thee until the Morning; and that I may then give my self to the fulfilling of my Duty, and the discharge of my Calling, and the doing of thy Will unto my Life's end. Hear me, I beseech thee, for these things, and for all things necessary for me, and for all others whom thou hast commanded me to pray for, even for such as are in any kind of Affliction in Body or Mind. O Lord, strengthen them, and keep them and me, and keep me and mine this Night, and for evermore. All which I humbly beg of thy holy Majesty in and through Jesus Christ our Lord. *Amen.*

Soliloquy.

WHO will give me this happy Favour; that I may find my God alone?

That I may find him in the silence of Retirement: where the Noise of this World can no way interrupt us:

But that my God may speak to me, and I to him; as dearest Friends converse together:

That I may unfold before him all my Wants; and freely ask the Charity of his Counsel.

What shall I do, O my gracious Lord, to be happy here? What shall I do to be happy hereafter?

Nature has already thus far taught me, that in all I undertake, I seek my own Good.

Only I have cause to fear, I may mistake that Good, and set up an Idol instead of thee:

Unless my God vouchsafe to instruct me, and shew my Soul its true Felicity.

Hark, how the eternal Wisdom gives the Advice; and let every Word sink deep into thy Soul.

Seek

Seek with thy first Endeavours the Kingdom of Heaven; and all things else shall be added to thy Wish.

Love with thy whole Affections the Enjoyment of thy God; and all things else shall conspire to thy Happiness.

All these, my Lips confess, are excellent Truths; but when, O my God, shall my Life confess them?

When shall I perfectly overcome my Passions; and guide them so, that they may draw me to thy Light?

While they are mine, alas, I cannot govern them; behold, dear Lord, I offer them all to thee.

Check thou their lawless Motions by thy Grace, lest they violently carry me away from my Duty.

Wean thou my Heart from the Follies of this World; and quicken its Appetite to thy solid Joys:

That I may hunger and thirst perpetually after thee; and those glorious Promises thou hast made to thy Servants.

That my whole Soul may seek thee alone; since thou alone art all my Heaven.

Soliloquy II.

WHEN, O my Soul, shall thy God find thee alone, free from those busy Thoughts that fill thy Head?

O with what ready Charity would he then instruct thee, and let thee into his blessed Secrets!

Himself would become thy familiar Guest, and dwell with thee in perpetual Joy.

Lord, thou must enter first, and chase those Fancies away, and consecrate my Soul a Temple to thy self.

Take thou entire Possession, and hold it fast for ever, and suffer not the Enemies of my Peace to return.

Sit thou as Sovereign King, and absolutely command; for thy Government is mild, and thy Rewards are infinite.

What hast thou promis'd, gracious Lord, to him that receives thee with an humble Love?

All that's contain'd in those sweet and mystic Words, *He dwells in me, and I in him.*

O blessed Words, if once my Soul can say, *He dwells in me, and I in him.*

He is my refuge in all Temptation; He is my Comfort in all Distresses.

He is my Security against all Enemies; *He dwells in me, and I in him.*

What

What can an infinite Bounty give greater than it self? And what can an empty Creature receive greater than his God?

O glorious God, my Life, my Joy, and the only Center of all my Hopes!

Were my unsteddy Soul once united to thee; or once had relish'd the Sweetness of thy Presence:

How would all other Company seem dull and tedious; and the whole World be bitter to my Taste!

How would my Thoughts cleave fast to thee; and gladly seal this everlasting Covenant!

If thou, O Lord, wilt dwell with me, my Heart shall continually attend on thee.

Night and Day will I sing thy Praises; and all my Life long adore thy Mercies.

H Y M N.

COME, my Thoughts, that fondly fly
At every Toy which passes by;
Spending so your Strength in vain,
While what you court you ne'er can gain.

Come, fond Man, who sure must be
Quite tir'd with all this Life can see;
Losing oft thy Hope and Time:
Come, take Advice of this plain Rhime.

Seek

Seek no more abroad thy Rest ;
 But seek at home in thine own Breast :
 Let thy Mind from Guilt be clear ;
 Then look for all thy Comfort there.

With thy self, and with thy God,
 Delight to make thy chief Abode :
 There repose secure and free ;
 And no Mischance can trouble thee.

Should Death itself thy Walls assail,
 Still thou art safe, and canst not fail :
 Still thy Soul's thine own, and she
 To a new House remov'd shall be.

New and lasting there above,
 All built and furnisht with pure Love :
 There shall this Mud-wall of thine,
 Repair'd, the brightest Stars outshine.

There thy Lord, who feeds thee now
 With his own Flesh will more bestow :
 He came down, to be like thee ;
 Thou shalt go up, and like him be.

King of Glory ! King of Peace !
 May these my Praises never cease ;
 Still may I adore thy Throne,
 Still bow and sing to thee alone. Amen.

Ejaculation.

O Lord, let not this vain World take up my Thoughts, but make such a glorious Discovery of thy glorious Majesty, as may attract my whole Thoughts and Affections to thee; that nothing may be able to separate me from the Love of God which is in Christ Jesus. *Amen.*

Friday Morning.

Ejaculation.

O Lord, who hast taught us that Flesh and Blood cannot enter into the Kingdom of God, give me Grace so to curb and resists its Motions, that I may wholly follow the Dictates of thy Holy Spirit, and may be mortify'd to all the Pleasures of this Life, that I may be fitted for a better, through Jesus Christ. *Amen.*

Soliloquy.

TO thee, O God, we owe our whole selves; for making us after thine own Image.

To thee, O Lord, we owe more than our selves; for redeeming us with the Death of thine only Son.

Nor were our Ruins so soon repaired; as at first our Being was easily produc'd.

Thy Power to create us said but one Word; and immediately we became a living Soul.

But thy Wisdom to redeem us, both spake much, and wrought more, and suffered most of all.

To redeem us, he humbled himself to this low World; and all the Infirmities of our miserable Nature.

He patiently endured Hunger and Thirst; and the malicious Affronts of enrag'd Enemies.

How many times did he hazard his Life, to sustain with Courage the Truths of Heaven!

How many Tears did he tenderly weep, in Compassion of his blind ungrateful Country!

How many Drops of Blood did he shed

shed in that doleful Garden, and on the bitter Cross!

The Cross, where after three long Hours of Grief and Shame and intolerable Pains,

He meekly bow'd his fainting Head; and in an Agony of Prayer yielded up the Ghost.

So sets the glorious Sun in a sad Cloud, and leaves our Earth in Darkness and Disorder:

But goes to shine immediately in the other World; and soon returns again, and brings us Light.

And so dost thou, dear Lord, and more, thy very Darkness is our Light.

'Tis by thy Death we are made to live; and by thy Wounds our Sores are heal'd.

O my ador'd Redeemer, who took'st upon thee all our Miseries; to impart to us thine own Felicities:

Can we remember thy Labours for us; and not be convinc'd of our Duty to thee?

Can our cold Hearts recount thy Sufferings; and not be inflamed with the Love that suffer'd?

Can we believe our Salvation cost thee so dear; and live, as if to be sav'd were not worth our Pains?

Ingrate-

Ingrateful we, how do we slight the Kindness of our God! How carelessly comply with his gracious Designs!

For all his Gifts he requires no other Return, than to hope still more, and desire still greater Blessings.

For all his Favours he seeks no other Praise, than our following his Steps to arrive at his Glory.

O Glorious JESUS! Behold to thee I bow, and humbly kiss the Dust in honour of thy Death.

Behold, thus low I bow, to implore thy Blessing; and the sure Assistance of thy special Grace.

That I may wean my Affections from all vain Desires; and clear my Thoughts from all impertinent Fancies.

Then shall my Life be entirely dedicated to thee; and all the Faculties of my Soul to thy holy Service.

My Mind shall continually study thy Knowledge; and my Will grow every Day stronger in thy Love.

My Memory shall faithfully lay up thy Mercies; and both Tongue and Heart shall sing for ever.

H Y M N

H Y M N.

TUNE now your selves my Heart-strings
 Let us aloft our Voices raise: (high,
 That our loud Song may reach the Sky,
 And there present to Thee our Praise.

To thee, blest JESUS, who cam'st down
 From those bright Spheres of Joy above;
 To purchase us a dear-bought Crown,
 And woo our Souls t' espouse thy Love.

Long had the World in Darknes sat;
 Till Thou and thy All-glorious Light
 Began to dawn from Heaven's fair Gate,
 And with thy Beams dispel their Night.

We, too alas! who there had stood,
 As common Slaves in the same Shade;
 But Mercy came; and with his Blood,
 Our general Ransom freely paid.

Not all the Spite of all the Jews,
 Nor Death itself could him remove:
 Still he his blest Design pursues;
 And gives his Life to take our Love.

And now, my Lord, my God, my All!
 What shall I most in Thee admire?

*That Power which made the World, and shall
The World again dissolve with Fire?*

*O no, thy strange Humility;
Thy Wounds, thy Pains, thy Cross, thy Death,
These shall alone my Wonder be,
My Health, my Joy, my Staff, my Breath.*

*To thee, great God! to thee alone,
Three Persons in one Deity;
As former Ages still have done,
All glory now and ever be. Amen.*

A Prayer.

O Eternal God, my merciful and loving Father in Christ Jesus our Lord, I render unto thy Majesty due Praise and Thanks for thy Fatherly Goodness, in protecting me this Night from many Dangers and Damages which might justly have hapned unto me, if thou should'st strictly have observed what I have deserved, and how I have sinned against thy Law; and now (I beseech thee) to keep and protect me this Day also: Preserve me and mine in thy Fatherly Providence, and all those that depend upon them: Have Mercy upon me (O God) have Mercy upon me, and

and of thy wonted Goodness forgive me all my Transgressions, especially those which I have committed this Night against thy sacred Majesty. Shew me the Light of thy Countenance, and let me find Comfort in the Remorse of my Conscience.

Bless me (O Lord) and water me with the Dew of thy Blessings, and let the Drops of thy Son's Blood shed for my Sins, (and yet crying for Mercy) distil into my Heart by a lively Faith for the Comfort of my Soul, and the Amendment of my Life.

I beseech thee (O Lord) take from me all manner of Darkness, Unbelief, Infidelity, Carnal Lusts and Affections, and so strengthen me with thy Grace, that the Bark of my weak Faith sink not through the Storms of Satan's Temptations, nor my Hopes be overturned through the Weight of my Unworthiness, nor any of thy good Graces extinguish'd or blemish'd by the ways of a wicked Conversation. Enter thy Judgments into the Tables of my Heart, that I may be content to set apart some time to muse on all thy Commandments; and that I may have more earnest Delight in Meditation of thy Sacred Word, than the Kings of the Nations take to reflect

on their great Authority. Be mindful of me, when I happen to forget my self, and think upon me, O Lord, at all times.

Keep me, O Lord, this Day; preserve me and mine, that we be neither turned aside to the Right or Left-hand; but grant us thy Help and Assistance, that we may improve this Day to the shewing forth of the Honour and Glory of thy Holy Name, and the managing of our worldly Business in thy Fear, through Jesus Christ our Lord and only Saviour.
Amen.

Friday Evening.

Ejaculation.

O Most Mighty Lord God, and most merciful and loving Father, in thy Son Jesus Christ, I sinful Creature, am bold to return unto thee all possible Praise and Thanks, for all thy great and manifold Favours, which thou in thy Mercy hast from time to time vouchsafed unto me a sinful Wretch, who am full of Sin and Iniquity. I beseech thee favourably to hear my imperfect Prayers,
and

and to grant my Requests and needful Suits, which I make unto thee at this time: Forgive me, I intreat thee, good Father, all the Sins that I have committed from Day to Day against thy Divine Majesty, and suffer me not, O Lord, to offend thee any more hereafter, that neither Sin nor Satan, nor any unruly Passions may have Dominion, or reign any longer in my mortal Body; for I confess, I have herein done wickedly, and have broken all thy Commandments, for which thou mightest in thy severe Justice punish me both in Soul and Body with Eternal Death. Besides those Sins which I have this Day committed, forgive me, O Lord, all my Sins past; and blessed be thy Name, that thou hast kept me this Day in my going out, and in my returning home. O Lord, watch over me this Night, and be thou my Defence and Protection from all Dangers, Casualties and Troubles; Grant that I be not overcome with any Fantasies and Dreams, or other Temptations, but that I may fully set my Mind upon thee, love thee, fear thee, and rest in thee: And thou, O Lord, waken me again in due time, that I may behold the Light of the next Day to my Comfort; still prepare my Heart and Mind to thy Service every Day, and my whole Life-time in Truth

and Sincerity, that when I have run the short Race of this mortal Life, thou may'st be pleased to call me to be Partaker of a better, and I so may live and die, and ever remain with thee in thy Heavenly Kingdom, through Jesus Christ our only Lord and Saviour. *Amen.*

Soliloquy.

MY Soul, when thou art thus retir'd alone, and fitly dispos'd for quiet Thoughts,

Never let the Greatness of another molest thy Peace, nor his prosperous Condition make thee repine.

Say not in thy Heart, Had I that fair Estate, or were entrusted with so high a Place,

I should know how to contrive things better, and never commit such gross Mistakes.

Tell me, How dost thou manage thine own Employments, and fit the little room thou holdest in the World?

If thou hast Leisure, art thou not idle, and spendest thy precious time in unprofitable Follies?

If thou art busy, art thou not so too much? And leavest no time to provide for thy Soul?

Do thy Riches make thee wise, and generously assist the innocent Poor?

Does thy Poverty make thee humble; and faithfully labour for thy little Family?

Dost thou in every State give Thanks to Heaven; and contentedly subscribe to its severest Decrees?

Canst thou rejoicingly say to God, O my ador'd Creator! I'm glad my Lot is in thy Hands?

Thou art all Wisdom, and see'st my Want: Thou art all Goodness, and delightest to relieve me.

Under thy Providence I know I am safe; whatever befalls me, thou guidest to my Advantage.

If thou wilt have me obscure and low, thy blessed Will, not mine be done.

If thou wilt load my Back with Crosses, and imbitter my days with grief or sickness;

Still may thy blessed Will, O Lord, be done; still govern thy Creatures in thine own best way.

Place where thou pleasest thy other Favours, but secure to my Soul a Portion in thy Love.

Take what thou wilt of the things thou hast lent me, but leave in my Heart the Possession of thy self.

Let others be preferr'd, and me neglected; let their Affairs succeed, and mine miscarry:

Only one thing I humbly beg, and may my gracious God vouchsafe to grant it;

Cast me not away from thy Presence for ever, nor wipe my Name out of the Book of Life.

But my Eternal Hopes, let them remain, and still grow quicker as they approach their End.

H Y M N.

'TIS not for us, and our proud Hearts,
O mighty Lord! to chuse our Parts;
But act well what thou givest:
'Tis not in our weak Power to make
One Step o' the way we undertake,
Unless thou us relievest.

*What thou hast given, thou can'st take,
And, when thou wilt, new Gifts can'st make;
All flows from thee alone:
When thou did'st give it, it was thine;
When thou retook'st it, 'twas not mine;
Thy Will in all be done.*

*I might perhaps too pleasant prove,
Too much attractive of my Love:
To make me less love Thee:
Some things there are, thy Scriptures say,
And Reason proves that Heaven and they
Do seldom well agree. Lord!*

Friday Evening.

99

*Lord! let me then sit calmly down,
And rest contented with my own,
That is, what thou allowest:
Keep thou my Mind serene and free,
Often to think on Heav'n and thee,
And what thou here bestowest.*

*There let me have my Portion, Lord!
There all my Losses be restor'd,
No matter what falls here:
Is't not enough that I shall sing,
And love for ever my bless'd King,
Whose Goodness brought me there?*

*Great God, as thou art One, may we
With one another all agree,
And in thy Praise conspire:
May Men and Angels join and sing
Eternal Hymns to thee their King,
And make up all one Choir.*

Ejaculation.

O Lord, do thou so enlighten my Soul,
that by Faith I may see greater
Riches in the Cross of Christ, than in
all the Treasures of this World; that
if ever it please thee to call me out to
suffer for thy Name, I may count it the
greatest honour that could be put upon
me, that I may overcome in and through

E 5

him

him who loved us, and gave his Life for us, and be received into those blessed Mansions above, which he hath prepared for us. *Amen.*

Saturday Morning.

Ejaculation.

O Lord, give me in every thing I do to have Death and Judgment in my Eye, that I may not venture upon any thing that I would be afraid to do if I expected to die next Moment, that so I may keep my self from Sin and Iniquity, and make it my great Endeavour to advance every Day in Holiness through Jesus Christ our Lord. *Amen.*

H Y M N.

HARK, my Soul, how every thing
Strives to serve our bounteous King;
Each a double Tribute pays,
Sings its part, and then obeys.

*Nature's chief and sweetest Choir,
Him with chearful Notes admire:
Chanting every Day their Lauds,
While the Grove their Song applauds.*

Though

*Though their Voices lower be,
Streams have too their Melody;
Night and Day they warbling run,
Never pause, but still sing on.*

*All the Flowers that gild the Spring,
Hither their still Musick bring:
If Heaven bless them, thankful they
Smell more sweet, and look more gay.*

*Only we can scarce afford,
This short Office to our Lord:
We, on whom his Bounty flows,
Always gives, and never owes:*

*Wake for shame my sluggish Heart,
Wake and gladly sing thy Part;
Learn of Birds, and Springs, and Flowers,
How to use thy Noble Powers.*

*Call whole Nature to thy Aid,
Since 'twas he whole Nature made;
Joyn in one eternal Song,
Who to one God all belong.*

*Live for ever glorious Lord!
Live by all thy Works ador'd:
One in Three, and Three in One,
Thrice we bow to Thee alone. Amen.*

Soliloquy.

BLessed are they who so improve their time, that they leave none for idle and unprofitable Thoughts.

Blessed are they whose Business, though never so urgent, does not hinder them from looking into their own Souls.

But more happy are they, who in all their Labours have their Thoughts running out on the Joys above.

Who are incessantly working out the Work of their Salvation, making their Calling and Election sure.

And while their Bodies are bowed down with Labour, can raise up their Minds to Heaven.

And while they are tied to their Beds with Sicknes, can yet move on towards their Eternal Rest.

Often they rejoyce with themselves alone, and silently say in their contented Hearts;

Here we, alas, are narrowly confined, and our Time entertained with trivial Affairs;

But hereafter we expect an unbounded Enlargement; and the same glorious Office with the blessed Angels.

Here we are subject to a Thousand Miseries;

series; and the most prosperous Life is vain and short.

But hereafter we expect an Infinity of Joy, and the solid Pleasures of Heaven for ever.

I too, O gracious Lord, who now adore Thee, and in thy Presence thus sing to thee;

I humbly pray Thee, guide me in the middle Path, that I never decline to any vicious Extremes.

Deliver me from the stormy Sea of Business, and the dead Water of a slothful Life.

Lest I be cast away by forgetting Thee; or become corrupted by neglecting my self.

Make me, sometimes at least, recollect my Thoughts; how much soever my Condition distract me.

Make me look up with Confidence in my God; how low soever our Afflictions depress us.

Make me look up to the Eternal Mountains; and feed my Soul on this sweet Hope:

The Day will come, when out of this dark World, I shall joyfully ascend to that beauteous Light.

The Day will come, and cannot be far off, when I shall rest for ever in the Bosom of Bliss.

Soli-

Soliloquy.

HAppiest of all, O Lord, are they
whose very Business is thy Service.

Who not only bestow an uninterrupted
Glance, but steddily fix their Eyes on
Thee.

Who not only visit thy House some-
times; but Night and Day dwell in thy
Presence.

If the Sun rise, it finds them at their
Prayers, and when it sets, leaves them at
the same sweet Task.

Every Place is a Church to them; and
every Day a holy Sabbath.

Every Object an Occasion of Piety;
and every Accident an Exercise of Vir-
tue.

Do they behold the beauteous Stars?
they presently adore their great Creator.

Do they look down on the fruitful
Earth? they instantly begin to praise his
Bounty.

Let War or Peace do what they will,
and the inconstant World reel up and
down;

They pass through all as unconcern-
ed, and smoothly go on their regular
Course.

Looking still up to that glorious Light
above;

above; and entertaining this present in Hope and Solitude.

If they depart sometimes from their proper Center, and forsake a while their beloved Retirement;

'Tis to approach and give Light to others; and inflame some cold or lukewarm Heart.

While they are thus Abroad, their Minds are at home with thee; and nothing can divide them from thy dear Presence.

Yet do they wisely make haste to return, and enjoy thee alone in their little Cell.

Thou receivest them as familiar Friends, and freely admittest them to thy secret Sweetness.

Thou givest them a Taste from thine own full Board; and overflowest their Hearts with the Wine of Gladness.

Often they feel a little Beam from Heaven strike gently, and fill their Breasts with Light.

Often that gentle Light is kindled into Flame, and chastly burns with pure Desires:

Desires that still mount up and aim at Thee, the supernatural Center of all their Hopes.

O happy State of reverend Discipline!
free

free from the Cares and Tumults of this World;

Free from the dangerous Allurements of Sin; and perpetually solicited with Engagements to Virtue.

Where they live in Purity, and quickly rise, and make swift Advances in the way to Heaven.

Where they live in Purity, and die with Confidence; and go to sing among the Choirs of Angels.

Blest Providence! who governest all things in perfect Wisdom; and assignest to every one his proper Place:

If thou hast pleased to dispose our Lives in Circumstances less favourable than those:

O let thy powerful Hand supply our Wants, and lead us on in our low Path:

That, at least, afar off we may follow them, who strive to tread so near thy Steps;

So shall we too, though slowly, arrive at the rich Inheritance of that holy Land:

So shall we gladly enter those blissful Gates; and dwell for ever in the City of Peace.

H Y M N.

MY God, to Thee our selves we owe,
And to thy Bounty all we have:
Behold to Thee our Praises bow,
And humbly thy Acceptance crave.

If we are happy in a Friend,
That very Friend 'tis thou bestow'st.
His Power, his Will, to help our End,
Is just so much as thou allow'st.

If we enjoy a free Estate,
Our only Title is from Thee:
Thou mad'st our Lot to bear that Rate,
Which else an empty Blank would be.

If we have Health, that well-tun'd Ground
Which gives the Musick to the rest:
It is by Thee our Air is sound,
Our Food secur'd, or Physick blest.

If we hope one Day to view
The Glories of thy blissful Face:
Each Drop of that refreshing Dew
Must fall from Heav'n and thy free Grace.

Thus then to thee our Praises bow,
And humbly thy Acceptance crave:
Since 'tis to Thee our selves we owe,
And to thy Bounty all we have.

Glory

Glory to thee, great God alone,

Three Persons in one Deity!

As it has been in Ages gone,

May now and still for ever be. Amen.

A Prayer.

MOST merciful Father, when I compare mine Iniquity with the greatness of thy Benefits, I feel in my Heart a Compound of humble Repentance, and hearty Thankfulness: For what am I by Nature but a Child of Wrath conceived in Iniquity? Which Original Corruption I have since increased, with innumerable actual Transgressions. And yet, O Lord, where Sin abounded, thy Grace hath much more, and thine infinite Love hath prevented me, when I was thine Enemy. Lord, who am I, that thou great Maker and Sovereign of Heaven and Earth, possessest with infinite Glory, and dwelling in a Light not to be approach'd unto, would grace me so much as to make me one of thy Children, and enrich me with the Inheritance of thy Kingdom; that thou wouldest give me thy beloved Son for the Price of my Redemption, which I may present unto thee by Faith; that thou wouldest give me thy good Spirit to seal my Adoption, and work my Regeneration,
and

and say to my Soul, Soul, I am thy Salvation.

With what Wonders of Mercy was that Salvation purchased for me! Thine only Son in whom thou art well pleased, must put on an infirm Flesh like unto mine, to make me like unto him by his good Spirit. He must make himself a Servant to make me free. He must suffer Death, to give me Life. He must cry, My God, My God, Why hast thou forsaken me, to bring me back to my God whom I had forsaken. He must overcome Death, to entitle me to his Victory. He must ascend into Heaven, and there sit at the Right Hand of his Father, that I may be blest with all Spiritual Blessings in Heavenly Places in Christ.

O Father of Mercies, the great, the good, the wonderful, be pleased to add to these thy Mercies one more, even the Thankfulness of my Heart, answerable as far as Man's Capacity can reach to the Greatness of the Obligation: O that thou wouldest grant me according to the Riches of thy Glory, to be strengthened with Might by the Spirit in the inner Man; that Christ may dwell in my Heart by Faith, that I being rooted and grounded in Love, may be able to comprehend with all Saints, what is the Breadth, and Length,
and

and Depth, and Heighth, and to know the Love of Christ, which passeth Knowledge, that I may be filled with all the Fulness of God.

Most gracious God, I expect from the riches of thy Glory to be filled in Heaven with all thy fulness by the blessed Contemplation of thy Face. But even in this present weak Condition of mine, be pleased to pour into me some Drops of that Fulness, enough to fill this small frail Vessel with thy Love, and a feeling Resentment of thy Bounty. And as all things about me speak to me of thy Love, so let all things help me to be thankful, and to acknowledge and love him that loved me so much in Christ Jesus.

'Tis true Lord, that even thine Enemies enjoy out of thy Bounty, the Light and Heat of the Sun, and the Fertility of the Earth, and in thee live, and move, and have their Being. But I enjoy all these Benefits with a better Title, and relish in the very Bread which I eat, and the Air which I breathe in, thine Eternal Love in thy Beloved Son. For since thou hast elected me in him, and redeemed me by him, it is by him also that I enjoy all other Benefits.

What shall I render unto thee for all thy Benefits; for thy Fatherly Care and
Pro-

Providence over me all my Life long? How hast thou delivered me in, and from Dangers, held up my going, and brought me back when gone astray? How graciously hast thou recovered me by Repentance, by thy Word, Spirit, by thy Gifts, by thy Rods; sometimes plucking me with Fear out of the Fire, sometimes drawing me with Love? How powerful are the Comforts of thy Spirit, assuring me of thy Reconciliation with me, giving me a Foretaste of Eternal Life.

What shall we render unto thee for so many Benefits? Lord, I have nothing but thine. I will consecrate unto thee this Body and Soul which thou hast made and redeemed. My Understanding shall meditate on thee, my Heart love thee, my Mouth praise thee, all my Faculties glorify thee. And because my Goodness extendeth not unto thee, I will endeavour to make it extend to the Saints which are on Earth, in whom is all my Delight: I will feed the Hungry; Cloath the Naked; Visit the Sick and Imprison'd. O Lord, let my holy Resolution be attended with holy Actions, and that my Life may be a continual Thanksgiving in Thoughts, Words, and Actions, through Jesus Christ our Lord. *Amen.*

Saturday Evening.

A Prayer.

O Most Gracious God and loving Father, who knowest my down-lying, and my uprising, and art near unto all that call upon thee in Truth and Sincerity: I wretched Sinner do beseech thee to look upon me with the Eyes of thy Mercy; Father, I beseech thee, let thy Holy Spirit work in me such a serious Repentance, as that I may with Tears lament my Sins past, with grief of Heart be humbled for Sins present, and with all my Endeavours resist the same Sins for the time to come. And now, O Lord, I bless thee for my Health, Food, Raiment, and Prosperity, and more especially, that thou hast defended me this Day now past from all Dangers and Perils both of Body and Soul, furnishing me with all necessary good things that I stand in need of; and as thou hast ordained the Day for Man to Travel in, and the Night for him to take his Rest, so I beseech thee sanctify unto me this Night's Rest and Sleep, that I may enjoy the same as thy sweet Blessing and Benefit, that so this dull and wearied Body
of

of mine being refreshed with moderate Sleep, I may better be enabled to walk before thee, doing all such good Works as thou hast appointed, when it shall please thee of thy Divine Goodness to waken me the next Morning; more especially I beseech thee to prepare me for thy Service to Morrow; it is thine Holy Day, O Lord, prepare me for the sanctifying of the same, that I may not spend it in mine own Lusts and Pleasures; but that my chief Delight may be to consecrate it to thy Glory and Honour; and that ceasing from the Works of Sin, as well as from the Works of my ordinary Calling, I may through thy Blessing feel in my Heart the Beginning of that Eternal Sabbath, which in unspeakable Joy and Glory I shall celebrate with the Saints and Angels, to thy Praise and Glory, in thy Heavenly Kingdom for evermore.

Keep my Heart, O Lord, in thy Fear, and guide all the Course of my Life by thy Favour, and prepare me against the Hour of Death and Dissolution, that if thou should'st this Night make my Bed in the Dark, and turn my Sleep into Death, I may live and die unto thee who livest Everlastingly. These Graces, and all other Blessings which thou, O Father, knowest to be requisite and necessary
for

for me, I humbly beg and crave at thy Hands in the Name and Mediation of Jesus Christ thy Son. *Amen.*

Soliloquy I.

THis Life indeed is the way we must walk; but this alone cannot bring us to our End.

E'er we arrive at our appointed Home, we must be led through the Gate of Death;

Where we shall absolutely be stripp'd of all we have; and carry nothing with us, but what we are.

Where we not only must quit the whole World; but leave behind us even part of our selves.

Hast thou, my Soul, seen some Neighbour die? And dost thou remember those Circumstances of Sorrow?

We are sure, the Case e'er long will be our own; and are not sure but it may be very soon.

Have we ourselves been dangerously sick; and do we remember the Thoughts we had then?

How we resolved to correct our Passion; and strive against the Vices that particularly endanger us?

'Twill come to this again; and no Re-
prieve

prieve be found to stay one single minute in the Hand of Death.

But he will immediately seize upon us, and bear us away to the Region of Spirits:

There to be ranged in our proper place; as the course of our Life has qualified us here.

Nor is this all, to expire and die, and dwell for a time in a place of Separation:

We must expect another day, a day of publick Accounts, and Restitution of all things.

When the Arch-Angel shall sound his Trumpet; and proclaim aloud this universal Summons:

Arise, you Dead, and come to Judgment; arise and appear before the Throne of God.

Then shall the little heaps of Dust immediately awake; and every Soul put on her proper Body.

Immediately all the Children of *Adam* shall be gathered together, from Heaven and Hell, and every Corner of the Earth.

There they must stand, and all attend their Doom; but O, with how sad and fatal a difference!

The Just shall look up with a chearful

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Confidence, and in their new white Robes triumph and sing,

Allelujah, let us rejoyce, for the Marriage of the Lamb is come; and his Bride has prepar'd her self.

Let us rejoyce, for the Kingdom of the World is made our Lord's and his Christ's; and he shall reign for ever and ever.

Let us rejoyce, for now our Redeemer is nigh; behold he comes quickly, and his Reward is with him.

Come, come, Lord JESUS, thou Desire of our Hearts; come quickly, thou full Delight of our Souls:

Come and declare to all the World thy Glory; come and reward before all the World thy Servants.

Lo, where aloft he comes in Power and Majesty; attended with a Train of innumerable Angels.

Behold, where he sits enthroned on the Wings of Cherubims; and takes at once a view of all Mankind.

Soon he commands his Angels to sever his Sheep, and gather them together on his Right Hand.

First then he turns to them his glorious Face; shines upon them with these ravishing Words;

Come ye blessed of my Father, possess

selfs the Kingdom prepared for you from the beginning of the World.

O the Joy their Souls shall feel, when these heavenly Words sound in their Ears.

Joys that the Wit of Man cannot conceive; Joys that the Tongues of Angels cannot exprefs.

Let it suffice, themselves shall taste their own Felicity; and feed on its Sweetness for ever.

But O, with what dejected Eyes, and trembling Hearts, shall the Wicked stand expecting the Judge!

What shall they do when, where e'er they look, their Eyes can meet with nothing but Despair?

Above, the offended Judge ready to condemn them; below, the bottomless Pit gaping to devour them.

Within, the Worm of Conscience gnawing their Bowels; and round about, all the World in Flames.

What shall they do when that terrible Voice shall strike them suddenly down to the Bottom of Hell?

Go you Accursed into everlasting Fire, prepared for the Devil and his Angels.

The Day of Man is past, when Sinners did what they pleas'd, and God seem'd to hold his Peace.

'Tis now the Day of God, when his Wrath shall speak in Thunder, and Sinners suffer what their Wickedness deserves.

Then shall they sink immediately into the Pit of Sorrow; and dwell in Darkness and Torments for ever.

While the Just shall go up in Joy and Triumph, and reign with our Lord in his Kingdom for ever.

Thus shall the whole Creation be finally disposed; and Mercy and Justice divide the World.

O my Soul! who now art here below, and read'st these dreadful Truths as things afar off;

Know, thou shalt then be present, and see them with thine Eyes; and be thyself concern'd for all Eternity.

Know, as thou livest, thou art like to die; and as thou diest, thou art sure to be judged.

Think what a sad Condition it will be to find thy self on the wrong hand.

Think what thou then would'st give to have repented in time; think what thou would'st give for a little time to repent.

Watch therefore now, and continually pray; for we know not the Hour when the Son of Man will come.

O Son of God and Man, who camest in mercy to save us; bring the same mercy with thee when thou comest to judge us.

Mean while, assist us with thy Heavenly Grace, to stand perpetually with our Accounts prepared!

That we may die in the Peace of God and his Holy Church; and go to live with him and his blessed Saints.

H Y M N I.

LORD, what a pleasant Life were this,
If all did well their Parts;
If all did one another love
Sincerely with their Hearts?

No Suits of Law, no Noise of War,
Our quiet Minds would fright;
No fear to lose, no care to keep,
What justly is our right.

No envious Thought, or slandering Tongue,
Would e'er disturb our Peace;
We should help them, and they help us,
And all unkindness cease.

But the All-wise chose other Laws,
And thought it better so:
He made the World, and sure he knows
What's best with it to do.

'Tis for our Good, that all this Ill
 Is suffer'd here below;
 'Tis to correct those dangerous Sweets,
 That else would Poyson grow.

So Storms are rais'd to clear the Air,
 And chase the Clouds away;
 So Weeds grow up to cure our Wounds,
 And all our Pains allay.

How often, Lord, do we mistake,
 When we our Plots design?
 Rule thou hereafter thine own World,
 Only thy Self be mine.

Or rather, Lord, let me be thine,
 Else I am not mine own;
 Give me thy self, or take thou me;
 Undone if left alone.

To the Great God of Heav'n and Earth,
 Each Knee for ever bow;
 May all the Blessed sing above,
 And we adore below. Amen.

Soliloquy II.

Retire, O my Soul, into thine own
 Bosom; and search what thou aimest
 at in all thy Thoughts.

Where dost thou place thy chief Fe-
 licity?

licity? And whither tend thy strongest Desires?

Go to the Great and Prudent of the World; and learn of them to chuse thy Interests.

Do they not there increase their Estates, where they mean to spend most of their Life?

Do they project their Mansion Seat, in a Country through which they pass as Travellers?

No more, my Soul, should we build our best Hopes on the sandy Foundation of this perishable Earth.

Where, sure we are, we cannot stay long; and are not sure we may stay very little.

O thou eternal Being, who changeest not; yet art the Cause and End of our Changes!

Who still remain'st the same rich Fullness in thy Self; the same bright Glory to all thy Blessed!

Teach us, O Lord, to use this transitory Life, as Pilgrims returning to their beloved Home.

That we may take what our Journey requires, and not think of settling in a Foreign Country.

But wisely forecast our Treasure so, to be happy there where we must always be.

Soliloquy III.

NOW thou hast found thy Happiness, and found it the only Good that lasts for ever.

Study, O my Soul, to know still more, and still more value those immortal Joys.

Strive for so glorious a Prize with thy whole Force, and the utmost straining of all thy Faculties.

Purchase at any rate that bless'd Inheritance; and wisely neglect even all things else:

All that divert thee from thy holy Course; or but retard the Speed of thy advance.

For, though the least in the Kingdom of Heaven be happy enough; where every Vessel is fill'd to the brim:

Yet to enlarge our Capacity to the least higher degree, deserves the busiest Diligence of our whole Life.

Shall the industrious Bee endure no rest; but fly and sing, and labour all the Day?

Shall the unwearied Ant be running up and down, to fetch and carry a few Grains of Corn?

And we, for whom all Nature so faithfully

fully works, and tires itself in a perpetual Motion;

For whom the tender Providence of God commands even his Angels to watch and pray;

For whom the adored JESUS came down from Heaven; and spent a whole Life in continual Labours.

Shall we sleep on in a drowsy Sloth, and not stir a Finger to help our selves?

Awake, my Soul, and chide thy sluggish Thoughts; and let their stupid Folly plainly know,

We have a Store to provide, as well as Ants; and infinitely richer than their poor Hoard.

We have a Work to do, as well as Bees; and infinitely sweeter than all their Honey.

What can so nobly enrich an immortal Soul, as still to be gathering a Stock for Eternity?

What can so highly delight one that every Day improves; as daily to see the increase of his Hope?

O blessed Hope! be thou my chief Delight; and the only Treasure I covet to lay up.

Be thou the quickning Life of my Actions, and sweet allay of all my Sufferings.

So shall I never refuse any meanest La-

bours; while I look to receive such glorious Wages,

So shall I never repine at any temporal Loss, while I hope to gain such eternal Rewards.

H Y M N II.

*MY Soul! what's all this World to thee,
This World of Sin and Woe;
Where only Sense can taste its Sweets,
And those unwholesome too?*

*Truth is thy Food, Truth thy Delight,
Which cannot here be free;
Thy Mind was born to know and love'
What this Life ne'er can see.*

*Malicious World, how dost thou lay,
And cover thy false Baits!
Here those of Pleasure, there of Gain;
Each for our Ruin waits.*

*Unhappy we, it is our Fault,
'Tis we our Life abuse;
The World presents a furnish'd Shop,
And we the Tools misuse.*

*So have I seen a Child,
If Nurse but turn her Eye;*

Instead

*Instead of Haft, take hold of Blade,
And cut it self and cry.*

*This little Child, alas, am I,
Self-will'd, self-wounded too;
But, Lord, turn not thy Face away,
Lest I my self undo.*

*O make me still so use this World,
That I the other gain;
O make me so the other love,
That this its End attain.*

*Its End, to breed up Souls for Heaven,
Then be itself new drest;
No more Corruption, no more Change,
But one perpetual Rest.*

*To Father, Son, and Holy Ghost,
The undivided Three,
One equal Glory, one same Praise,
Now and for ever be.*

A Prayer.

O God, whose Eternal Providence has
embark'd my Soul in the Ship of
my Body, not to expect any Port or An-
chorage in the Sea of this World, but
steer quietly through it to thy Glorious
Kingdom; Grant, I beseech thee, that
daily

daily reflecting with what Care and unwearied Diligence the wretched Adventurers for all sorts of Vanity pursue round about us their desperate Courses, I may heartily feel my self confounded with just Reproach, who knowing my Engagements on so important a Voyage, yet take so little pains to perform it. Preserve me, O Lord, from the Dangers that on all sides assault me; and keep my Affections still fitly dispos'd to receive thy Holy Inspirations; that, carried sweetly and strongly forward by thy Holy Spirit, I may happily arrive at last in the Haven of Eternal Salvation, through our Lord Jesus Christ thy Son. *Amen.*

A Prayer for all sorts of Persons; to be said after every Prayer throughout the Week, if time permit, especially after the Evening Prayer.

O Merciful Father, let thy Kingdom come into the World; make the Glorious Light of thy Gospel spring up to those who are sitting in the Darkness of Heathenism, Mahometism, and Judaism, that they may be brought to the saving

saving Knowledge of a Saviour, submit themselves to him, and be made Partakers of the common Salvation purchased by him.

Bless thy Catholick Church; purge it from all Errors in Doctrine and Worship. Heal all the Divisions thereof, that they may be all kept in the Unity of the Spirit, and in the Bond of Peace. Grant unto all the Members thereof, that they may depart from Iniquity; that thy Will may be done on Earth as it is in Heaven.

In particular be gracious to that part of it which thy Right Hand has planted in these Kingdoms of *Great Britain* and *Ireland*. Water it with the Dew of Heaven. Preserve it from all the Machinations and Plots of Wicked and Blood-thirsty Men. Heal all its Divisions, that we may be all of one Mind, and the God of Peace may be with us.

And for this End pour out the choicest of thy Blessings upon the Head of thy Anointed our Sovereign Lord George, by thy Appointment of *Great-Britain, France* and *Ireland*, King, Defender of the Faith. Preserve his Royal Person from the Conspiracies and Attempts of Cruel and Blood-thirsty Men; let the Crown long flourish upon his Royal Head, and enrich his Soul with all the Graces of thy Spirit,
that

that he may improve his Power for the advancing thee and thy Kingdom in his Dominions; that when he lays down his corruptible Crown, he may receive one Incorruptible and full of Glory.

Bless the Royal Family.

Bless the Members of his Majesty's Council with the Spirit of Wisdom; the Judges, and all inferior Magistrates.

Bless all those to whom thou hast committed the Dispensation of thy Gospel, by what Names and Titles soever they be distinguished. Grant that they may be sound in Doctrine, and careful of the Salvation of the Souls committed to their Charge, and of unblameable Conversation; that they may put to Silence all Gainsayers, and by their Doctrine and Practice, may be instrumental in bringing many Souls to thee.

Bless all Ranks and Degrees of Men in these Lands, the Nobility, the Gentry, the Citizens and the Commonalty: Grant unto them that they may live in thy Fear, in Loyalty to their Prince, and in Love and Amity among themselves.

Bless all that are about their lawful Employments by Sea and Land; be thou with them in all their Ways to preserve them from all Dangers, and bring them
safe

safe back to the Places of their respective Abodes.

Visit all the Sons and Daughters of Affliction, heal the Sick in Body and Mind, visit the Prisoners, relieve the Oppressed, free the Captives, support the Afflicted, comfort the Mournful; let thy Grace be dispensed to all of them, according as their Case and Condition requires, that in the End they may have Reason to say, that it was good for them that they were afflicted.

Hear me, holy Father, in and through Jesus Christ, the Son of thy Love, for whom I bless thee, and in whose Name and Words I farther call upon thee:

Our Father which art in Heaven, hallowed be thy Name, thy Kingdom come, thy Will be done in Earth as it is in Heaven. Give us this Day our daily Bread. And forgive us our Debts, as we forgive our Debtors. And lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

Having thus conscientiously pass'd this Week in the Service of God, thou can'st not but find some Fruit thereof upon thy Soul. However, rest not here, but re-
new

new thy Promises, and strengthen thy Resolutions, and beg of God Grace, that as he has thus induced thy Soul into his Ways, so he may continue the Gracious Influence of his Spirit with thee, and never leave thee, nor forsake thee, till he at last bring thee to that blessed Place, where thou shalt see him uninterruptedly, without all Let and Impediment, and shew forth the exceeding Riches of his Mercy, with that blessed Society, who are redeemed by the Blood of the everlasting Covenant, and are made Kings and Priests unto God, through all Eternity.

If thou findest not such a Fruit as thou expectedst; yet if thou art but truly humbled, if thou hast a deep Impression of thy own Unworthiness, Insufficiency and Unstedfastness upon thy Spirit, it is no small Mercy; for if thy Condition be such, thou art in Grace's way. If therefore thy Condition be such, make frequent Confession of thy Sins, and frequent and fervent Addresses to the Throne of Grace. If thou dost thus, thou need'st not doubt but to have a joyful Issue of all thy present Sorrows, and that though weeping may endure with thee in the Evening, Joy shall arise in the Morning.

That thy Soul may be kept in a Course of Godliness, thou art to consider the

great Danger of relapsing into Sin, and that if after thou hast been thus enlightened, thou again fall away, thou provokest God henceforth to withdraw his gracious Spirit from thee, and suffer thee to run on in the Counsel of thy own Ways, to eternal Perdition; at least, if his Grace to thee be such, that he will never leave thee nor forsake thee, thou mayest forfeit all the Comfort, which otherwise thou mightest have had in his Ways, and walk in the Bitterness of thy Soul under apprehension of the Wrath of God, all the Days of thy Pilgrimage, and be saved even as it were by Fire. And that thou mayest be preserved from apostatizing from God, thou art desired frequently to peruse the following Directions.

Necessary Directions to live a Holy Life.

1. **E**Ndeavour above all things to get the Fear and Love of God grounded in thy Heart: That on the one hand the Impression of his tremendous Justice may deter thy Soul from hazarding upon any thing that may offend him, knowing that thou can't do nothing that can escape his Knowledge, and that his Justice is such, that he will not suffer Sin and Iniquity to go unpunished: And that on the other

other hand his Love may so draw up thy Affections to him, that there may be no room in thy Heart for any thing besides him.

2. Be much meditating on his great and glorious Works; as of Creation and Providence, that thou mayest therein admire his Power and his Wisdom: His Power in producing so beautiful a Frame as this of the World is, out of the Bowels of Nothing; his Wisdom in so wisely directing every thing to its End, and making all things tend to its Glory, and the everlasting Good of those who love and fear his Name.

Above all other, let thy Meditation be much upon that wonderful Contrivance of Divine Love, to rescue lost Mankind from Hell and Death: This above all other will melt thy Heart with Love to God.

3. Never repine at any Condition thou art in, but always consider, that be thy Condition never so bad, it is not so bad as thy Sins deserve. If it be thy Lot to be suffering in this World, be much in Meditation of such Places of Scripture, as shew that Afflictions are not always a Sign of God's Hatred; as this, *Every Son whom he loveth, he chasteneth, &c.* But above all, in the time of Affliction, make a strict Examination of thy self,
that

that thou mayest find that Evil out, to rectify which, the Lord sent his Rod unto thee; remembring this, That Affliction springeth not from the Dust; and learn by thy Afflictions to see more the Vanity of this World and the Pleasures thereof, and thou may'st wean thy Heart from it, that set it on a more enduring Substance.

4. In time of Prosperity, be not lifted up. Remember that that State is full of Temptations. When therefore thou hast Affluence of the good things of this Life, improve them to God's Glory, in feeding the Hungry, cloathing the Naked, &c. Remember that if they be not thus improv'd they will one Day prove great Aggravations of thy Torments. Endeavour as to thy own use of them, to use such Moderation and Indifferency, that whenever it pleaseth God to take them from thee, thou may'st easily dispense with the Loss of them, and may'st say with his Servant, *The Lord hath given, and the Lord hath taken away, blessed be the Name of the Lord.*

5. Let it be thy great Work to secure that one thing needful; in the first place to take care how thou may'st please God, and be found in him in the Day of thy Accounts.

6. Take no Care for the Things of this Life (I mean too immoderate Care) knowing

ing that he who feeds the Ravens, and cloaths the Lillies, will much more provide for thee what is necessary, if thou beest one who hast resign'd to his Care and Providence.

7. Take heed of perfunctoriously performing the Duties of Religion, or only out of Custom; but labour to impress a deep Sense of thy own Misery upon thy Spirit, that thou mayest see thy Necessity of performing them in Sincerity and Truth, and thine own Inability thereto, that thou mayest be more earnest with God, that he may so mould and frame the Temper of thy Heart, that the lifting up of thy Hands may be as the Evening Sacrifice.

8. Be not lifted up if at any time God enlarges thy Heart in Duties, but ascribe the Praise and Glory of all unto him, knowing that thou canst do nothing of thy self, but further provoke him, and that until he quicken thee, thy Heart is dead as to any thing that is Spiritual.

9. Never go about any Duty till thou reflect a little upon the Misery of thy Condition, thy Unworthiness by reason of Sin, and the infinite Majesty of that God whom thou appearest before, that thou mayest approach before him with low Thoughts of thy self, and with high and exalted Thoughts of his great and glorious

ous Majesty, and may'ſt be truly ſenſible of the infinite Diſtance that is between thee and him.

10. Hate nothing ſo much as Sin, look upon it as that which hath brought upon Mankind all the Miſeries of this Life, and of that to come. Chuse any Suffering, even the Loſs of Life itſelf before it. Make it thy great Work every Day to ſtrive againſt it, and never to give over till thou haſt at laſt laid it under thy Feet.

11. And that thou may'ſt further ſee the Evil of it, be frequent in the Meditation of Hell's Torments; how ſad and deplorable a Condition thoſe poor Souls are now in, paſt all Redemption, who fooliſhly flatter'd themſelves in a Courſe of Sin here, and promis'd to themſelves Peace, whereas they have nothing but Deſtruction. Conſider that they ſometimes were under the ſame Means of Grace that thou art now, and that they little dream'd of ſo ſad and direful a Doom, as, *Depart from me ye Workers of Iniquity.* Let the Thoughts of this make thee ſo tremble, when thou conſidereſt the Deceitfulneſs of thy own Heart, and how ready thou art to ſtep aſide: Let it be a Prick and Goad to move thee forward in thy Duty, that thou may'ſt work out thy Salvation in Fear and Trembling.

12. Be

12. Be also now and then taking a View of the Joys of Heaven, that thou may'st thereby be supported under thy Afflictions, quicken'd to Duty, and drawn off from the Vanities of this Life.

13. Consider with thyself every Morning, that this may be thy last, and that before Evening thou mayest be summoned before the righteous Tribunal of God; and also that every Evening may be thy last, that thou may'st always be prepared whenever the Bridegroom cometh.

14. Let God always have the first of thy Thoughts in the Morning, and the last in the Evening. When thou first awakest, recommend thyself to God, and beg his Grace to preserve and keep thee from Sin the ensuing Day: Also in the Evening commend thy Spirit into his Hands, to keep it from Sin till the next Morning. And let God be frequent in thy Thoughts all the Day over.

15. Set a continual Watch on thy Soul against Sin, that whenever its Motions seem to stir in thee, thou may'st by God's Grace kill them in the very Bud. Especially beware of Sins in thy Constitution and Habit; for such usually come with more Violence than others, and will be ready to foil all the Powers of thy Soul, if the Grace of God be not very strong in thee.

16. Shun

16. Shun all Occasions of Sin, look not upon any Objects which beget sinful Lusts and Desires in thy Soul; and for that End set a strict Watch at the Gates of thy Senses, that thy Eyes may not look upon any lustful Object; thy Ears may not hear any thing that is not Edifying, &c.

17. Above all Things shun profane and idle Company: By such Thousands of Souls have been destroy'd. Let therefore thy Company be such as fear the Lord, such as are travelling towards the same heavenly City, that ye may help and assist one another, and stir up one another, by your good Example, to advance in your Journey.

18. Let no Night pass over your Head without a serious Examination of your Actions the by-past Day: By this Means you shall come to be fully acquainted with your Spiritual State and Condition, and shall prevent a great deal of Sorrow, which otherwise you might bring upon you by a heedless Course.

19. Have a special Care of conscientiously keeping the Lord's Day. Such Days are as it were publick Marts for Souls, wherein all the Graces of the Spirit are proffer'd to indigent Souls; on such Days you should be laying in your Week's Provision, that in the Strength there-

thereof your Souls may be kept in the Ways of God from one Week to another.

20. I shall conclude all with that Exhortation of the Apostle, *Phil. iv. 4, 5, &c. Rejoyce in the Lord always, and again, I say Rejoyce. Let your Moderation be known to all Men. The Lord is at hand. Be careful for nothing; but in every thing, by Prayer and Supplication, with Thanksgiving, let your Requests be made known unto God. And the Peace of God which passeth all Understanding, shall keep your Hearts and Minds through Christ Jesus. Finally, Brethren, whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good Report; if there be any Virtue, if there be any Praise, think on these things. These things which ye have learned, receiv'd and heard, and seen in me, do; and the God of Peace shall be with you.*

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